

~~Spennif. Con. 1109d.~~

TWO
GODLY AND
FRVITFVLL
TREATISES;

The one
Vpon the Lords Prayer.

The other,
Vpon the sixe Principles.

Both penned by that learned man,
Paul Baine, sometimes Preacher of
Gods word at S. Andrewes
in Cambridge.

K. Barnes / P.

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THE
TWO
GOODY AND
FRYITFAT
TREATES

TOPICAL

BY MARY TAYLOR

TOPICAL

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TOPICAL

BY MARY TAYLOR

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TOPICAL

BY MARY TAYLOR

TOPICAL

BY MARY TAYLOR

TOPICAL

BY MARY TAYLOR



To the honorable
SIR THOMAS SMITH
Knight , late Embassadour
from his Maiesty to the
Emperour of Russia , Go-
uernour of the famous So-
cieties trading to the East
Indies , Muscouia , &c. all
blessings of this life
and the next.



Onorable
Sir , that
Axiome in
morall Phi-
losophie so
often used , that Bonum
est sui diffusium , Good
is of a spreading nature ,
A 3 hath

THE EPISTLE

bath preuailed with me
to go on in further pub-
lishing a parcell of the
writings of that wortbie
Divine and faithfull ser-
uant of God, Maister
PAVL BAINE. The
former tractates that are
abroad, I heare to be
thankfully entertained in
the Church of God. And
therefore the Printers still
importune me to set forth
that which remaineth
unpublished; almost chal-
lenging me as one that
inuert to my priuate good,
such things as should be
communicated for gene-
rall benefit. Which asper-
sion

DEDICATORIE.

sion that I may wipe off
from my selfe, I haue gi-
uen way to the printing
of the two ensuing vse-
full Treatises. To the
which that I haue pre-
fixed your honourable
name, let it not (I beseech
you) seeme any presumpti-
on. For there being many
ends of dedicating bookeſ,
yet the two most frequent-
ly uſed, are to procure
countenance to the bookeſ
ſo dedicated, and to ſtifie
the thankfullerneſſe of the
Dedicatores. Both which
endeſ I confeſſe my ſelfe to
haue aimed at in this de-
dication: howbeit the lat-

THE EPISTLE

ter beareth with me the greater sway. For having my selfe, honoured Sir, tasted the fruites of your loue, yet my desire is, not onely to be thankfull to you for my selfe, but much more for the many, and great kindnesses, a long time continued to my deare Parents. To whom what is it you could well do, and haue not largely performed? The particulars I need not proclaime, what personall loue you haue vouchsafed them-selues; what bountie (many times) by my loving mothers hand, you haue sent

DEDICATORIE.

sent to releue the necessities of diverse poore people, who haue blessed God for you in that behalfe. Go on thus still, worthie Knight, to do well; and as you haue had the honour of religious profession heretofore, so prouide that your last dayes may abound with such frutes, as are found with them that flourish in the Courts of our God, (as the Psalmist saith) who still bring forth fruite in old age, being fat, and flourishing. To the helping forward of which things, if this good & godly Manuel may conduce

Plal.92.13.

14.

THE EPISTLE, &c.

dnce, (as upon diligent
reading I trust it will) I
shall praise the Lord,
whom I beseech heartily to
blesse your selfe, and your
virtuous Ladie, with
the young Knight your
omyly issue living.

Lime-streete the 11. of
December. 1618.

Readie at your honou-
rable commande-
ment to his power,

E. C.



A Treatise upon the LORD's Prayer.

His prayer hath three parts, the first is the Preface; in which is declared whom we must pray unto, in these words: *O our Father which art in heauen.* The second part is the prayer it selfe, standing on sixe petitions. The last is the Conclusion, which rendereth a reason why we pray to God alone; be-

B cause

cause the kingdome, which is all authority to grant our requests, belongeth to him : the power, that is, all abilitie to execute our desires, is with him: the glory, that is, all this honour of being acknowledged a fountain of good things, belongeth to him a Father of lights, from whom every good gift descendeth; who in this regard is onely to be invocated and praised. From the Preface in generall obscure; No Angels or Saints departed, but God our Father onely must be
invoc-

invocated of vs. In nothing be carefull, but let your requests be known to God with thanksgiving : Whatsoever you aske my Father in my name, you shall receiue it. What an vnseemely thing were it , that children should seeke to seruants in the house for supplie of what they want, not to their naturall parents ? so here. Againe , we cannot call vpon any religiouſly, on whom we may not beeleeue. Rom. 10. Now to driue faith from any creature is a thing ac-
B 2 cursed.

Phil.4.6.

cursed. Ier. 17. Cursed
is he that maketh flesh
his arme, and is with-
drawne from the Lord.
Thirdly,to pray faithfully , (that is, so as we are
perswaded that we shall
receiue that we aske) re-
quireth knowledge of
three things: First, that
the partie we pray to or
call on, doth heare vs to
know our desires : Se-
condly,that he is willing
to helpe vs: Thirdly,that
he hath ability to accō-
plish what he willerh.
Now for mentall praiers
the Angels often can-
not know them ; God
who

who only searcheth the
hearts and reines, vnder-
standeth such prayers as
are mentall and vocall:
the Saints in heauen
haue no meanes how to
vnderstand them, for a-
ny thing the Scripture
teacheth. I know mans
presumption voucheth
many reasons why An-
gels should heare vocall
prayers; which are as
easily recited as reci-
ted. Had they know-
ledge, yet the other
things are doubtfull; for
they can do nothing
which they will not, and
they will not do any
thing

thing to which God calleth them not ; they are so perfectly conformed to his pleasure , and attend his beckoning in all things . Fourthly , it is his will to be called on , and so to performe that he knoweth we want ; and he is both willing and able to supply it unto vs .

We may argue from this prayer thus : That which is a perfect plat forme of prayer , teacheth as perfectly who must be called on , as it teacheth what is to be asked : But this is a perfect

fect forme of praier, teaching fully what things soever may be asked; Therefore it teacheth vs fully what kind of persons may be called on.

Ob. The Sonne and the Spirit are not here expressed? *An.* The Father excludeth all other persons that are pure creatures, not persons which haue the same singular essence with him. Secondly, these are not named, because such is the diuine dispensation, that though whē one is inuocated all are inuocated; yet the Father is

fitly alone named, because the Sonne hath the part of a Mediator, through whom we go to the Father; and the Spirit the office of a schoolemaster, teaching what to pray, and as we ought. Whence the Councell decreed, y^e not Christ; nor the Spirit should be named in directing publike prayers to God; a plaine argument that the naming of Saints was not dreamed of by those times. Let vs then make y^e name of the Lord our strong Tower, to which we flie seeking salua-

saluation. Parents loue
not when their children
are strange towards thē
and stand aloofe , being
in the meane while affa-
ble enough to others.
No, let vs not with God
ioyne others. Men loue
not to be sorted in any
businesse but with their
peeres and equals ; so
neither shall the living
God like to be matched
with his creatures.

Now in particular. First,
that he setteth downe
not a single forme, but a
forme of speech of ma-
ny conioyned, it doth
teach, that *we must not,*
B 5 because

Mat. 18.20.

because we pray alone, be
carelesse of ioyning with
others in prayer. He te-
cheth his disciples ioynt-
ly to pray, Our Father,
&c. and, Where two or
three are gathered toge-
ther, I am in the midst of
them. Looke as if a sin-
gle prisoner should aske
vs ought, it hath his
force; but when all in the
house lift vp their voices
at once, it is much more
piercing; so in this mat-
ter: which letteth vs see
how wide such are, who
will make light of pray-
ing with other, they
hope they may pray for
them-

themselves, and like the old saying, Every man for himself & God for vs all.

Secondly, hence we note that in our prayers we must be mindfull of others as wel as our selves. For as he teacheth them to pray, and to say, Our Father, because they were more then one ioyntly before him; so in this regard that he might make them mindfull of all their brethren, called, or vncalled, that belong to the election of God: Watch vnto prayer for all Saints; not that

Ephes.6.18.

that we may not make a
prayer wherein we must
not mention others, but
because wee must not
faile at cōuenient times
in the exercise of praier,
to mention others as
wel as our selues, seeking
their peace with God.
We are members of one
body: and therfore must
helpe one another; and
such as haue learned
loue and mercy, cannot
but seeke at God the
prosperity of their bre-
thren, whose conflicting
state they know by good
experience in theselues;
wherfore we must stirre
our

our selues vp to the
faithfull performance of
this dutie . He were a
gracelesse childe that
would never pray for
his mother; & we would
thinke he would do lit-
tle for vs, that would not
lend vs a good word
here or there : so when
we remember not the
Church , and will not
open our mouthes one
for another to God ,
what loue is there ? Se-
condly , let vs therefore
frequent this dutie , not
in word or shew , but in
deed and truth . From
the practise of this dutie
it

it cometh to passe that a Christian man is like a rich merchant, who hath his factors in diuers countries: so a Christian man hath in all places of the world some that deale for him with God (that never saw his face) who are petitioners for him vnto God. Thirdly, bence that he teacheth vs to pray, Our Father, we learne, that we must in prayer to God come with loue to the bretbren. If thou art about to offer thy sacrifice at the altar, and remembrest thou hast any thing against thy

Mat. 5. 23.

24.

thy brethren, go, reconcile thy selfe first , then do thy duty after; otherwise the Lord will turne away from our prayer. If one should give the King a petition, and carrie in his hand, or about him , some stinking saueur which the sence of any abhorred, could he thinke but the King would turne from him? So he that cometh petitioning to God with wrath and malice,which stinketh odiously in Gods nostrils, must look that God will turne his countenance from him.

Hence

1.Pet.3.7.

Hence Saint Peter saith, that by wrath prayers are troubled; wherefore let vs labor to be of brotherly affection one towards another. Should our parents know that we are fallen forth with our brethren, durst we come in their sight? would we looke for other then to be checked from them? even so the Lord will turne his back to our prayers, while our affections are turned against our brethren. Further, obserue hence both a ground of reuerence and hope, when

we

we come to deale with
God: If I be a Father,
where is my reuerence?
We come with reue-
rence before our earthly
Princes , and in all our
gestures expresse it: how
much more must this be
in vs , when we haue to
deale with the liuing
God? for this Father is
impartiall in iustice, that
we haue need to con-
uerse before him in
feare. Againe, it is a
ground of hope; earthly
parents will not deny
their children good
things : much lesse shall
God deny vs his Spirit,
and

Mal.1.6.

and what ever thing is good for vs. This therefore doth rebuke the rudenesse of some, that care not how vnpreserved they fall vpon pray-
ers, how rude gesture they vse in it, how vn-
mannerly they breake away after it, vsing their
Father as if he were a cypher, or a father of
clouts, rather thē a God that will without respect
of persons judge euery one. Our doubting
minds must hence be reproved, and strength-
ened. How confidently do children come to
their

their parents? If we haue
a suite to a friend which
is reasonable , we will
presume it ; how much
more may wee be of
good hope in all our re-
quests which we make
to God ?

Which art in heauen,
~~&c.~~ By manifesting the
effect of glory ; other-
wise he filleth heauen &
earth , yea all the crea-
ture is with him as a
moate within the light
of the Sunne; but looke
as a King who by his au-
thority & power ruleth
ouer all his kingdome , is
at the Court more espe-
cially

cially displaying there
the glory of his maiestly:
so God whose essence
and presence of powers
is euery where, in the
heauens as in the Court
of his Maiesly, doth ma-
nifest his glory more ex-
cellently.

Obserue then; that *In
coming to God we must set
before vs his heauenly
Maiesly.* For this stirreth
vp reuerence, moueth
deuotion, making vs to
be heauenly minded,
strengthening our faith.
The glister of the pomp
of earthly Princes doth
move the subiect to all
vilio

humble regard of them,
to al seemly submisnesse
in their behauours to-
wards them: and doubt-
lesse, the not being stri-
ken with any considera-
tion this way, doth make
vs so loose and heedlesse
when we approach to
God. Againe, this doth
admonish vs to be hea-
uenly minded, if we will
haue any coniunction
with God: for as he that
would speake to the King
at Court, must bodily
move himselfe thither
where the King bideth;
so we that would speake
with God, who dwelleth
in

in heauenly glory (above all this visible frame of the creature) we must in spirit by faith moue our hearts thither, where he is. Besides, where our Father is, there our country is: *Vbi pater ibi patria:* & therefore as pilgrimes and strangers do long after their native soiles, so must we after that gloriouse inheritance, which our father in the heauens reserveth for vs. Thirdly, it confirmeth vs in our faith: being in heauen, he both feeleth our wants, and is of all strength

strength and power to effect our desires. Our God is in heauen, and doth whatsoeuer he will. Parents earthly who haue large hearts, haue short hands, though they wish vs well, yet they haue no power to effect what they would; Were it thus with our Father, faith were shaken: but whē he wanteth not will as a father, nor power as a heauenly gouernour, our faith is firmly vnderpropped. How then are we to accuse our selues, who know not how suffici-
ently

ently to admire and adore an earthly maiesty, a mortall man , and yet are so respectlesse of the high excellency of God? How slow of heart are we , that we are not raised vp higher then these earthly things, when we are to deale with our God glorious in the heauens? Why do wee dread and trust in the power of man, not awing nor hauing confidence in this power, when the power of euery creature higher then the earth is vnresistable by it ? as what power of flesh can resist

resist the least cloud frō dropping his raine , the least starre from sending forth his light and influence? What a power is this of the Creator of all these things, who dwelleth in glorie aboue them? Let vs therefore considering this heavenly glory our Father hath grow vp to more reuerence, deuotion, and affiance towards him. Now follow the petitions , in which I will obserue this order: First, to open the phrase of them where it is needfull. Secondly, to shew the con-

C tents

tents of every petition.
Thirdly, considerations
how we may feelingly
come to make our seuer-
uerall requests to God.
Fourthly, the cōclusions
which may be drawne
from them.

Hallowed be thy Name.
Name is put here for
God, by name, or any
other wayes notified,
that is, made knowne to
vs. Name put for the
person named, as Acts
1. 15, by a Metonymie
of the adjunct, and so
named, one kind of ma-
nifesting a person, for all
other, by a Synecdoche.

Hallo-

Hallowed here signifieth
to be manifested , and
acknowledged holy ; as
wisdome is iustified of
her children: so declared
to be, and approoued of
those that embrace her.
The summe is, that God
wold so worke, that him-
selfe howsoeuer made
knowne by titles , word
or works, may be discer-
ned of vs as holy, and so
confessed , and accor-
dingly respected of vs;
that God would effect
this that himselfe may
be more and more ho-
nored of vs, who are his
chosen, and in all others

C 2 that

that are the children of destruction.

I.

First then, here we aske that God would worke all such things as may be matter of his praise, whether they be good things towards his children, or iudgements vpon the wicked. For thus God doth honour himselfe, when he doth such things before vs, vpon which we take occasion to honour him. Hence it is that he will win honor to his Name in deliuering his children; and when he inflicted that judgement

on

on Aarons sonnes , he said , he would be glorified in such as come neare him : if he might not haue it from them , he wold haue it in them , by sending such iudgments on them , as might be matter of his glorie .

Secondly , we aske of God to restraine the bringing of such things vpon vs , which might make wicked ones take occasion to prophane his Name . For when God saith , he will not pollute his Name among the heathen , by

2.

C 3 the

the vtter extinguishing
of his people , he doth
teach vs that the giuing
occasion to wicked ones
to crow against his peo-
ple, and himselfe their
God , is a dishonor of
his Maiestie; and there-
fore here we pray it may
be preuented. Yet if it
so fall out that the state
of Gods people is incor-
rigible, and they will not
be reclaimed from pro-
phaning Gods Name, it
is better that the open
enemy Should blas-
phemē them , then that
he should receive such
intollerable indignity
from

from his owne people.

Thirdly, we aske y^e God would make vs grow vp to acknowledge him, in all meanes, and wayes of his, wherein he manifestereth his glory. For as the Sun shining brightly, should be glorious in it selfe, but if eyes were not opened to behold it, it should not be had in accompt as glorious with man; so the Lord, glorious in all his wayes, hath not that glorie in his creature, till the eye of the mind opened, this be discerned of them.

C 4 Fourth-

4.

Fourthly, we aske that he would enable vs in spirit, word, and worke, to give him glory from our selues, and seeke that others may do the same, moued by our words & works ; that as we dil-
cerne him to be holy & glorious euery way , so we may accordingly glorifie him. For these may be distinguished ; yea seuered , Rom. 1. 21. that we might be zealous of his glory.

5.

Fiftly , for others as yet vncalled , they are two-fold, belonging to the election of grace, or other-

otherwise. Now for the former we intreate that God would daily bring them home to glorifie him with vs, yea that he would giue them godly sorrow for such things as before their visitation they heedlessly neglected, Psal. 67. For other we pray, that God wold restraine them from their high prophanation of his Name, and that he would turne their rage (and so by proportion all their other sinnes) to the praise of his Name, Psal. 18. Now to say this petition feelingly, wee

C 5 must

I. must cōsider. First, how necessary a thing it is that God should haue his glory: for to this end all things were made, we liue, moue, and haue being from him to no other purpose. Secondly, though this is so necessary, yet how little God is honoured by vs who are his, he passing by vs in many parts of his prouidence we not seeing him, nor taking any heed to him in the things we do see; not affected with feare, ioy, thankfulness as they require, little thinking on him, not speaking

speaking of him to his
praise ; not ordeting all
our works in such sort as
they might be to the
glorie of him our hea-
uenly Father. How ma-
ny wayes do we take his
Name in vaine ? Thirdly,
we must consider how
our hearts are so poys-
oned with loue of our
owne names , estima-
tion , & that glory which
is from man , that we are
altogether carelesse of
Gods glory . Hence it is
that if we circumstanti-
ally so faile , that it cra-
seth our reputation in
any kind with men , it
doth

3.

4.

doth sting vs; but when we fault towards God, we passe it ouer well enough. Hence it is that if one put the least contemptuous behauour vpon vs, vsing a terme of any disgrace, it doth kin-dle cooles presently; but we can heare Gods Name dishonored, and not be affected, and inoued with it. We had need therefore to pray vnto God, that he would heale this matter. Fourthly, to marke how fearefully with wicked ones not yet called, Gods Name is prophanned:

ned: Doth it not pittie vs when we heare that our friends haue such seruants as do twentie dishonest parts, which will redound to their discredit? Did we see their giuing no regard to their maister, rioting his goods otherwise then he commandeth, drinking themselues drunke in his cellers, would it not grieue vs? Thus that Lord of vs all, that Maister in heauen is vsed by those that should be seruants vnto him; which if we will weigh, we cannot
but

5.

I.

but cri to him for helpe
that those deluges of his
dishonour might be
stopped and diminished.
Fiftly, Gods promises to
such as seeke his glory,
and threatening to such
as do otherwise; he will
honour such as honour
him, and such as despise
him shall be despised.
These things pondered,
wil ingender some more
feeling when we preferre
this petition. The things
to be collected are these.
First, that the chiefe
thing that we are to de-
sire, is that God may
more & more be hono-
red,

red; this is to be dearer to vs then our owne soules, which made *Paul* and *Moses* so affected, that they could with the hazard of their soules haue promoted it. Rom. 10. We see it hath the first place; this is more worthy then all the creature besides. The end is more worthie, then that which serueth to the end; as meate and drink which serue to maintain the bodily life, are not so good as the body. So when all the creature & all the actions of vs, are to tend hither, that God may

may be glorified , it is
sure that Gods glorie is
farre more excellent; which must make vs
seeke that he be more &
more sanctified of vs.
We see that seruants of
honourable personages
they are all for their
Lords honour; they will
runne into bookes , and
out of good inheritan-
ces sometimes, to main-
taine a kind of gallancy,
which graceth , as they
thinke , the personage
they serue; shall not we
to our great good ho-
nour our God: O let vs
seeke it. Who will keepe

a

a seruant no way to his credit? no more wil God let vs retaine vnto him alwayes, if we be so carelesse to him this way.

Secondly, when we secke this at God, we confess it is God that teacheth and enableth vs to honour him. Our children haue no behaviours more ciuill, to our credit, which we do not traine them vnto. None by nature vnderstandeth, none enquireth after God; nor yet care to glorifie him as God; as he is the God that teacheth vs to profit

fit in all points so in this.
The vse of it is to teach
vs to referre all vnto
God, that we do prospe-
rouslly this way, who
worketh it in vs, not our
selues; as also to teach vs
on whom we must hang
with conscience of our
own wantis, that we may
more and more be ena-
bled this way.

3.

Thirdly, hence we see
what care we must haue
neither to dishonour
God our selues, nor to
partake with it in others:
for so doing we seeme
to mocke God, and de-
nie in deed, that which
we

we beg in words: he that asketh his daily bread, and is careless to get, or saue any thing by some lawfull calling, should deride and tempt the liuing God.

Finally, from hence we perceiue, that spying Gods dishonour, wee must be grieued: For who can desire that truly but it will grieue him to see the contrary? Yea we must by ejaculation of our mind renew our requests, (when we see such spectacles) that God himself would provide for the maintaining the

the honour of his owne
Name.

Thy kingdome come.
A kingdome is such an
order or state of men, in
which one gouerneth,
the rest are subiect, vnto
their good. So Gods
kingdome is such an or-
der, or estate, wherein
God hath all suprema-
cie, and men acknow-
ledge theinselues liege-
mento his Maiesty, to
their great benefit tem-
porall and eternall. For
the kingdome of power
is not here meant vnder
which the diuels them-
selues liue:but that king-
dome

dome of heauen prophesied by Daniel : which is such a gouernmēt in which God most graciously ruleth, & we willingly obey, to our euerlasting happiness. This kingdome God ruleth partly mediatly by his Vice Roy Iesus Christ; partly immediatly when Christ shall resigne vp that Mediator-like kingdome, as hating now brought all to God his Father. Who then shall alone with his Son (as the second person, not as Mediator) and Spirit, be all in all. So we pray

pray that God would
that the honour of his
Name may be ampli-
fied, make his gouern-
ment spread in the
hearts of men, that the
number of his subiects
may be increased, and
subiection augmented,
who are all brought vn-
der him, till all be perfe-
cted in the kingdome of
glorie.

The things that we
ask are :

I. First, that God would
cast downe the king-
dome of Sathan, and all
the props and pillars of
it, where yet it is vnsha-
ken;

ken; in this God is glorious, as a lawfull King in subiugating usurping tyrants.

Secondly, that God would plant both outwardly and inwardly the externall face, and inward substance of his kingdome where yet it is now wretchedly laid

Thirdly, for our selues conuerted, that God would roote out the relickes of darknesse in vs; which are as yet not subdued to his grace.

That he would continually increase in vs all those heauenly vertues that

2.

3.

4.

that he hath begun of
his mercie.

5.

That he would sub-
due all the enmities and
impediments which Sa-
chan raiseth to let vs this
way.

6.

That he would giue
vs all meanes seruing to
this end.

7.

Lastly, that he would
bring vs to his king-
dome of glorie.

For such as are vncal-
led, not belonging to
Gods mercy we pray:

8.

That Gods power
may bring them on their
knees, and that they may
be crushed with a rod
of

of iron.

Motives to the
devout asking of those
things.

First, to consider the
breadth of the diuels
posseſſion, how potent
and numbersome his
ſubiects are. Who could
ſee the King holding
ſome Shire within his
kingdome, and enemies
ſpread like Grashoppers
ouer the face of all his
countrie? Besides, what
good ſubiect that loued
the honor of the King,
could thinke on this, or
view it with drie eyes?

Secondly, we must

D weigh

1.

2.

weigh what a glory it is to God, and security to vs, when true hearted Israclites are increased, as a Princelike Diademe; such is the multitude of well ordered subiects.

3.

Thirdly, we must consider the strong battell which this strong man the diuell & his Angels make (hindring the entrance of Gods kingdome nationally or personally) to all sincere ordinances of God, to all the more full conformitie and subiection of those who are already conuerted from Sathan

to

to God.

Fourthly, to obserue
what a deale of darknes
and lusts of darknesse
remaine, like Cananites,
as prickes and thornes
in vs.

4.

Fiftly, how prone we
are to fall away and be
brought backe againe,
and how farre we are
frō being fully subdued
to God.

5.

Finally, what miseries
we are here subiect to,
what blessednesse wee
want, because the king-
dome of God is not yet
fully come.

6.

These things well
D a pon-

pondered will make vs
feelingly crie to God
that his kingdome may
come. Doth not euery
good subiect wish the
enlargement ~~and~~ of the
Kings territories , the
rooting out of all oppo-
sites, that set themselves
against the prosperity of
his kingdome? So must
we if we be true subiects
to the kingdome of glo-
rie. Did we border vp-
pon the Turkish Em-
pire, so that we were of-
ten foraged , would it
not make vs crie to God
for helpe? and shall the
diuell still sinke vs in our

persons, euery where invading, and shall we be silent? What tyrannie to Sathan's and sinnes ty- rannie? What wants to the wants of righteous- nesse, peace, ioy: &c. in which things Gods kingdome cometh. We should seeke it so farre as we want it, and ioy in it so farre as we partake in it: to be naturalised in- to our kingdome is a be- nefit great ones esteeme; but to be within Gods kingdome, ô how blef- sed!

Doctrines to be de-
duced.

D 3 First,

First, who it is that can trample Sathan vnder our feet, & dissolute the workes of the diuell: it is God alone: it is he that must turne vs before we be turned out of the kingdome of darkness. Praier presupposeth both want of that we aske, and impotency in our selues to attaine it, or that it is out of our power. Againe, the strong man holds possession till a stronger cometh. Now who is, of any other creature, stronger then Sathan, in such degree that to cast

cast him out the Papists
giue some place in this
worke to the libertie of
our will? But though it
betruce, we turne because
we will turne to God,
yet (we will turne) doth
note, nor the principall
cause, but a cause subor-
dinate, working by way
of free disposition,
which disposition it re-
ceiueth from God, not
from naturall strength,
so that still all is by him.
Men turne not, because
they will not conuert;
[because] here noteth
the fundamentall, radi-
call, prime cause of im-

penitent not conuerting, which the wil doth by way of disposition, which it hath by nature of it selfe vnto sinne. But it is otherwise when we say, This man conuerts to God because he will conuert; for here God is presupposed the principall Agent; man a secondary and instrumentall; the habite disposing him to do this, being grace received frō God, not derived to him with his nature. Away therefore with Papists doctrine, which make the will of man in a manner

al-

almightie. God offers grace like as a Merchant setteth his wares to sell, leauing it to our will whether we will buy or no. Were this true, if you aske what discer-
neth me from another vnconuerted? I answer, My will; I by the free-
dome I had of will, took that proffered, which another by the same li-
bertie refused.

Secondly, marke who must strengthen, confirme, and perfect all things begun in vs; he sanctifieth vs throughout. Euen as the Sunne

first bringing light, doth more and more subdue all the darknesse of the aire, till it come to full strength; so the same God that first dispelleth the darknesse of sinne and ignorance, doth more and more perfect the light begun, till it come to glorie: and as the same Physition which first recovereth vs from some deadly linging euill, must after restore decayed strength and cleanse all reliques of sicke matter, by such dieters as Art aduiseth, so God, &c. What then if

wc

we see all weake , ready
to ouerturne ; many gra-
ces in a manner vtterly
wanting , so weake they
are in vs ? God that cal-
leth the things that are
not , as if they were , is the
beginner and perfecter
of his kingdome .

Thirdly , that Gods
kingdome is but in part
come vnto vs ; we see
not all things as yet put
vnder him ; many not
called , many enemies &
euils vnsubdued , many
works of darknesse han-
ging about vs : which
must comfort vs , though
we find these things ; we
could

could not say this praier,
were there not matter
of this nature still dwel-
ling with vs, in our con-
flicting course. We are
said to be translated out
of the kingdome of Sa-
than, in regard y we do
not voluntarily suffer vn-
der him as a lawful King,
but vnwillingly as vnder
an usurper too strong
for vs. Againe, he is be-
gun to be, and certainly
shall be cast out. Now
that is said to be done,
which a while is so in
doing that it certainly
shall be finished.

Lastly, note what e-
very

uery true Christian must seeke with his vtmost endeuour , that both himself and others be in subiection to God. We should with *Jeremie* and *David* bewaile the auersenesse of others , & rebellions they liue in against God: and like *Paul*, bemonre the lawes of euill which dwell in vs,&c.Euery one would haue God to saue him, but few heartily desire that God would rule ouer him. How do Papists seeke to propagate the Popes kingdome? They find out new worlds,

worlds, rather then his
subiects should not be
made vp: & how would
a naturall subiect grieue
to spie in himselfe much
falshood, much rebel-
lion against his Soue-
raigne? So must wee
grieue that wee haue
hearts so false and rebel-
lious against God. How
do men professe perfect
conformitie and totall
subiection to men?

*Thy will be done in
earth as it is in heauen.*

In which words two
things are to be noted;
first, the doing of
Gods will: secondly the
man-

manner. The wil of God signifieth not his secret vnrefistable will, but his will as it is reuealed to vs, that we should walke after it. [In earth] Earth, in this place, is put by a Metonymie of the subiect, for men dwelling on the earth. [As it is in heauen] that is, readily in all parts, constantly, with some resemblance to the heauenly creatures, though not with like perfection. The summe is, that whatsoeuer God reuealeth as his will vnto vs, which he would haue vs do, or
by

by euent maketh known
as his will , which wee
must suffer, that we may
obey him both in the
one and the other ; like
as the heauenly crea-
tures obey him, though
not with like perfection.
The things we aske are
these: That God would
bring such as belong to
his mercie frō the snare
in which they are taken
to do the diuels & their
owe will,to do his owne
pleasure and worke in
his vineyard. Secondly,
for our selues , that he
would giue vs grace
more and more to re-
nounce,

nounce, and die to our
owne works; and that he
would strengthen vs
with grace more fully in
all parts to obey him: so
that we may increase
like good trees, in bea-
ring the frutes of righ-
teousnesse, till we feele
not our selues, but
Christ, thinking, spea-
king, working in vs.
Thirdly, that he would
make vs perseuer in his
obedience to the end,
and in the end. Fourth-
ly, that he would giue vs
in all the euils we en-
dure, to make his will
our will, and blesse his
saylours Name.

3.

4.

Name. Considerations
mouing to the more do-
uout making of this re-
quest are these.

1. First, to think how most
liue in the open breach
of all Gods Command-
ments. Would it not
grieue a good subiect
to see men trample
downe the Kings lawes,
and euery one runne vp-
pon his owne head? Se-
condly, to thinke in how
many things daily wee
offend in our vnfruitful-
nesse, which maketh vs
rather be vtterly idle, &
picke strawes, then gird
vp our selues to holy
thoughts?
- 2.

thoughts ? Our idle
light discourse, our inor-
dinate affections, our
trespasses euery where,
& following our owne
lusts. Thirdly, how im-
perfectly, and in a sorrie
fashion, we performe
our daily duties both
towards God, and one
another; what a deale of
sinne cleaueth to them,
that we find not ~~τὸν κατηπ-~~
~~γάγερθας~~, we cannot per-
fect ſy things we desire.
Fourthly, our inconstan-
cie, which maketh vs no
sooner in a good thing,
but we are out againe:
and as little birds leape
from

3.

4.

5.

from pulse to spigge, so we are out and in, and through sloth cannot hold out at these works, which are a dead worke to our vnregenerate parts. Fiftly, our vtter impotencie to thinke, will, do, perfect(in some sort) and perseuer in any good things; and the strength of our naturall inclinations carying vs another way.

6.

Lastly, the manifold discomforts which the diuell doth muster against vs, that he might keepe vs from entring into, or continuing on, in

in any good action.

The conclusions are
these :

First , that it is God
that giueth vs both will
and deed , maketh vs
perseuer in euery good
word and worke, teach-
eth vs to profit in obe-
dience. Hos. 13. In me
your fruite is found.Ioh.
15. Out of me you can
do nothing.In thoiughts
and words we are like
eckoes,we cannot speak
inwardly or outwardly
till God hath spoken
first to vs in the deeds
we do: he preparerth the
and worketh them first,
we

I.

we after him in nature,
as a boy writing vnder
one who leadeth his
hand in that he writeth.
For, longer then God
afteth the grace we
have, it moueth not at
all: for as an instrument
now set in tune giueth
no sound if some Musi-
cian touch it not; so we
when Gods kingdome
coming hath disposed
vs by grace, and made
vs fit to worke well, yet
cannot worke any thing
till God moueth vs vnto
it, nor yet continue in
working, longer then he
upholdeth vs in it. This
then

then is our sanctuary against all our vnfruitfulness and disobedience: hold the Lord who hath vndertaken to write his Law in thy heart, and to put his Spirit in thee, and make thee obey his commandement. And this must teach vs to giue all glorie to him, who is the first and principall worker of euery good thing in vs.

Secondly, we note hence, that no mans obedience is perfect; for that we pray for is not yet attained. In many things we sinne, in the good

good things we do, we
cannot perfect them: the
flesh lusteth against the
spirit, and the spirit against
the flesh, that we
cannot do the things we
would. Not that our
deeds are sinnes, but the
best of them is sinfull:
As wine hauing some
water mingled with it,
yet is called wine; for
the best part giueth de-
nomination to the whole.
The Papists know not
what it is truly to make
this petition, that write
so much for the iustice
of workes.

3. Thirdly, note that
Chri-

Christians must not contētent themselves in any thing they haue attai ned, but must strive to perfection: Be ye perfect as your heauenly Father is perfect. We must shoope at the highest markes, though we take our arbowes up short enough daily. When we call men still on, they thinke wee know not what we would haue; do they not thus, and thus? &c. but he that laboreth not to be better, will grow worse and worse, for who gathereth, sōg, scattereth misfild g̃yld.

Mat. 5.48.

E Fourth.

4.

Fourthly, we see true Christians must be as carefull to haue good liues, words, workes, &c as good hearts. We say not onely thy kingdome come, but thy will be done. Every man will hope he hath grace in his heart, and yet no man careth for obedience in his life; but the not doers of Gods will deceive themselves.

Petition 4. Give us this day our daily bread:

The words are easie all but the last [Bread;] it is put for whatsoever thing sustaineth this world. E pre-

present life and comforteth it. *Jonathan* eating honie, is accounted to breake the oath of eating bread. Daily bread is whatsoeuer is conuenient for vs to possesse for the present; so giue of mercy to vs, and then renewing ~~to~~ our ^{or} faith and inuocation daily towards thee, who carest for vs, all such things which thou seest we may conveniently possesse for the present time. First for those who are Gods, but yet vncalled, whether having abundance, but with-

out the title of inheritance, or haue neither title nor possession of any thing, (for many belonging to mercie conflict with extreme pouertie) we pray in the behalfe of these, that God would giue as a Father to the one, as children & heires in Christ, the things they haue; for the other, that God would be pleased by a new grant, to furnish them with necessaries, who haue iustly, as we all, forfeited all things. We who haue something about vs, yet find want

want of others; we wish
that God would supply
vs so farre, as he seeth
good for vs. We who
are called, and haue for
outward things more
then we could immoder-
stic aske, (for God doth
for his sometimes this
way, and other, aboue
that they can aske or
thinke:) we do beg at
God to maintaine these
things vnto vs; for he
must uphold our lot as
well as deale vs forth our
portion. Secondly, we
wish that God would
giue vs his leauue to vse
the things wee haue.

blow E 3 Third-

Thirdly, that he would giue vs power to take a taste of such comforts which through his allowance, we haue libertie of conscience to vse. Fourthly, that he would with his blessing make them comfortable to vs, so that we may with gladnesse of heart vse them. And from hence we may see that euery one hath reason to make this petition which shall be. Now if we be in Christ, and yet poore, having in a manner nothing, wee pray that God out of his secret

will & w^t would

would minister to vs, & make the fruit of his daily providence a contented portion vnto vs, be it never so little; and finally make vs see him by faith our all-sufficient God, that will not leave vs, nor forsake vs. The motiues breeding denotions this way are, First, for all that find the want yet of something, for the more comfortable seruice of God, that they would well weigh the wants of others and of themselves. Secondly, consider what a sweet thing it is, to feele this,

worl

E 4. that

I.

2.

that God of his grace
giueth this or that to vs.
If we sit at boord with
great personages, if they
carue vs a bit and giue it
vs, the whole feast is not
so sweete to vs, as their
honorable remembrance
of vs. All the creature is
a deafener, and no bet-
ter if God be not perceiv-
ed in it. Lastly, that he
would blesse all meanes
we vse, tending to pre-
servation of this present
life. Thirdly, for such as
haue abundance, they
must consider, how he
that giueth these things
is the maintainer of them
and how

how easily God might bring the things they haue to nothing, letting riotous seruants and children like back dores, bring downe the house. Secondly, how many wayes God can keepe them fro being able to vse or find comfort in any thing they take or possesse; if he send a scruple into the conscience touching the lawfulness of it; if he send sicknesse, deepe discontentments, lingering after that we haue not; or otherwise, if he should giue vs to such weak-

E 5 nesse

nesse in vsing any thing,
that we should breed
our selues more bitter-
nesse in the end, then we
take comfort in the first
tasting of them; how lit-
tle things put vs out,
that for the time all we
haue is nothing to vs?
Lastly, we must consi-
der how all things with-
out Gods blessing are
nothing, clothes warme
not, meates nourish not,
physicke heales not, la-
bors prosper not to ef-
fect any thing : which
those well know, whose
false affiāced harts haue
bene well whipped out
of

of all the creature. The conclusions follow. First; that God giueth and maintaineth to vs all things belonging to this life. God giueth, God taketh, saith Job. His blessing maketh rich, saith Solomon; Every good & perfect gift descendeth from him. Mine is all the earth, I give it to whom I will: he openeth his hand and filleth every living thing. For as in a house the Master of the family keepeth (to the dogs) every creature in it, giueth one greater another lesser wages:

bnc

I.

Job 1. 31.

Jam. 1. 17.

put-

.I

putreth some in honou-
rable place, others in the
scullerie: so doth God
the great Paterfamilias,
Father of all the family
in heauen and in earth;
neither can any deale vs
a fit state but he. For as
the Physician onely can
prescribe the diet, so
God he feeth where a
full and liberall measure,
where a more sparing is
expedient. The diuell he
taketh vpon him that all
kingdomes are his, he
giveth them as he will; a
lowde lie; he cannot
touch a hog till God
scleath him a warrant
and

and as an executioner
that killeth by poyson,
serueth the Magistrate:
so doth he serue God in
giving a deadly sweete
poisoned cup to those
God leaueth to his po-
wer. Againe, though our
good, friends and our
neighours helpe vs with
this or that, yet God is
the first donor; these are
instruments conueigh-
ing that which God of
grace deuiseith to vs, and
bestoweth vpon vs. He
that fendereth a present is
the gauer of it, not the
man that putteth it into
our hands; which doth
also

teach

2.

teach vs to be content
with that we haue.
We looke our children
& seruants should take
that of vs which we giue
them, without murmu-
ring, or discontented
semblance, be it fine or
course, &c. How much
more must we be willing
to stand to Gods car-
uing, and not dare to
quetch against his dis-
position?

Secondly, it teacheth
vs thankfulness to him.
If we sojourne a weeke
or two with any, how
thankfull are we? But
we bate God's daily
guests

guesst al the yeare long:
he layeth the cloathes
every where. The second
thing is , that the least
outward thing is the gift
of Gods grace to vs; we
deserue it not , we are
lesse then the least of his
mercies, saith *Jacob*. No-
thing is more free then
gift , yea we aske it on
gift , challenge it not as
due. These are the chil-
dren which God of his
grace hath given me;
such therefore as will
challenge heauen by
forme of commutatiunc
iustice , because they
haue given a penny an-
swerable

fwerable to that penny
worth, were never
taught by the Spirit of
Christ.

Thirdly, obserue hence,
that our faith and inno-
cation must be daily re-
newed towards God for
his care on vs in this life.
Whatsoeuer we haue,
our faith must be no
lesse on him, then if we
were stripped naked of
euery thing ; yea our
mouthes must be no
lesse open wide, to him.
David though a King,
faith, The Lord is my
portion, & the sustainer
of my lot. Had we done
oldnowt much

much for one, if he whē
had felt himselfe warre
should not respect vs,
but looke at his owne
strength, would we not
count it treachery? If a
substantiall man, who
deserued credits alone,
should be lesse trusted
when he layeth downe a
sufficient pawnie, would
it be well taken? Apply
this. But what need we
euery day to do thus?
Answer. Because all we
haue, God doth let vs no
longer leases of it then
for the day. Againe, this
we haue of anothers; we
cannot use it though we
haue

haue it without the owners leaues; as the seruants that keepe things vnder vs, we allow them not without our leaues so do their pleasure with them, Besides you heard above, that God can keepe vs frō touching them, or finding any comfort in them (though we visite them) or feeling his sweet gracie, as who is the giuer of them. Wherefore let vs take heed of the sensuall confidence in the creature, and stie vp in spirit to him that giueth and maintaineth with vs all things;

things; as the Sunne
which both bringeth &
continueth the light
with vs. Let vs not set
downe our rest vpon
things present, and sing
withr the glutton: Take
thy rest soule, or with
the Priest: *His requires
mea;* but by benefit of
the things we haue, let
vs, as by wings, flic vp
higher into beleefe on
our Creator. God there-
fore delighted in this, &
often to heare vs, doth
keepe vs. Tenants at
will, as it were, frō hand
to mouth often, that we
might waite on him. E-

gypt

gypt had Nilus to water it, but the land of the Israelites was to expect the first and the latter raine, when God should as a gardener with his spoute poty so frotn the bottels of the cloudes powre vpon them.

Fourthly, obserue that we must not trouble our selues with distrustfull cares for time to come: some are never well but while they haue things so flush, that they are not forced to go to God. Some though they haue never so much for the present, yet

yet if they haue nor pro-
uision for times to
come, so ý they seeme
to themselves: out of
gun-sbor, they are not
contented. Hence it is
that many rent them-
selues asunder with fore-
casting, and fearing,
touching things to
come: otherwise prouid-
ence for time to come,
which falleth within the
reach of our daily course
is not forbidden. Joseph
laid vp in yeares of plen-
ty against scarcitie. We
are sent to the Ant to
schoole, that we may
learne in Sommer to
pro-

provide against winter,
and parents *de iure* do
lay vp treasures for their
children: God would
not haue vs superstiti-
ous Capuchians, who
thinke it an offence to
haue any thing vnspent
over night; nor pro-
phane companions that
sing Care away, and set
cocke on hoope, whose
money burnes in their
purfles till it be consu-
med; nor yet foolish vn-
prouident ones who
buy their fuell when it
freeseth; but care of time
to come, which cometh
from vnbeleefe, and de-
sire

fire to be greater then
that we should need to
care.

Lastly, marke hence
what he teacheth vs vnder
the name of Bread
which is necessary, and
commonly begged for
food. Marke hence that
our desire must be mo-
derate touching things
of this present life. Thus
Sugur prayeth in the
Proverbs 30.8. Lord let
me not want, nor a-
bound, feed me with
food conuenient for me.
Jacob saith, Seing thou
giuest me bread and
ayment, thou shalt be
my

my God for euer: *Psalm*,
Having bread and ray-
ment, let vs be content,
Nature is content with
small things; and as a
lampe with a little oyle is
maintained, with much
extinguished; so is this
light, this naturall life
which the soule canseth
in the bodie. And it is to
be marked; for nor the
having, but the louing,
and affecting of great
things is sinfull. For,
what God casteth vpon
vs walking within the
compasse of our wayes,
we are with thankful-
nesse to embrase it. A
mans

mans prosperitie is not
in abundance ; for the
dinne and tumult which
accompanie the expen-
ces that follow vpon it,
are more irkesome then
that exceeding of ones
estate is contentfull. A
moderate estate hath
more ease and comfort,
another more distur-
bance and ostentation.
Let vs therefore bridle
in our inordinate appe-
tites , which know not
how to say enough. If
we haue but smal things
let vs learne to be con-
tent, and desire no grea-
ter. But how may we

F know

know what is a lawfull
from an vnlawfull de-
sire ? Euen as you know
a thirst naturall, from an
vnnaturall thirst , which
a dropsie or ague cau-
seth ; the one with a
draught is so satisfied
that another is not ca-
red for : the other once
serued, doth make way
for fresh desire after a
second : so these sinfull
ones, the enjoying one,
is but the beginning of
another.

*The 5. Petition: And
forgiue vs, &c.*

This petition hath
two thing to be marked.

First,

First, the request it selfe.
Secondly, the insinuation
of it. To forgiue a
sinne is to quit vs, and
set vs free from the guilt
and punishment, which
by reason of sinne we
haue brought our selues
into; and to accept of vs,
and to vse vs as if we ne-
uer had offended by our
sinnes: for sinne maketh
vs stand debtors to
Gods iustice, indebted
so farre as to satisfie by
suffering deserved pu-
nishment. *As we forgiue.*
These words do not
pleade a cause, vpon
which God should for-

F 2 giue

giue vs ; for we cannot
lose , and so by conse-
quent cannot forgiue o-
thers, till God hath for-
giuen vs first: as the wall
cannot refle&t heate vpon
pon a stander by, till the
Sunne hath shined vpon
it. Neither do they make
comparison,in this wise,
to forgiue me no other-
wise ; but as thou seest
me ready to forgiue
another; as if our for-
giuenesse were a master
sampler or picture, after
which God were to cō-
forme his forgiuing of
vs : but they do serue
partly to insinuate with
God

God by argument taken
from the greater; We
that haue much of the
old leauen, by the sparke
of thy grace in vs, are
ready to forgiue; be
thou much more: or by
holding forth a signe
testifying of vs, that we
are persons to whom be-
longeth forgiuenesse,
not shewing why wee
should be forgiuen: and
thus strengthening our
faith to beleue that we
are heard in that re-
quest.

Lastly marke; we are
said to forgiue trespasses
against vs; for the sinne

F 3 against

against God we cannot,
but the iniurie or damage against our persons we may; as if the Magistrate take a theefe wronging vs, we may forgiue him his iniurious mind towards vs, butt cannot absolute him from the offence against the law.

First, we aske that God would apply that mercie of his, reaching to forgiuenesse, vnto them that are yet the children of wrath, ouer whom yet his anger abideth through their vnbeleefe: and this we aske

aske in respect of our
brethren by grace of e-
lection, yet vncalled.

Secondly, for our
selues, we do not aske
that God would iustifie
vs; for God is not off
and on, he playeth not
fast and loose. Whom
once he iustifieth and
forgiueth their sinnes,
he neuer remembreth
sinne against them. We
therefore whose finnes
he hath pardoned, aske
three things; the conti-
nuance of his grace, that
his mercifull pardon
may be a gift without
repentance. Secondly,

F 4

we

I.

2.

we aske the manifes-
tation of it, that he would
make vs see and feele
this forgiuenesse of his;
for our daily sinnes do
weaken our comforta-
ble apprehension, and
dim the spirituall sight
of our soules, and do
blot the counterpaine
with vs of this release
God hath made vs.
Now we get by this pe-
tition our release newly
exemplified, our sight
cleared, our fence resto-
red. To this second
branch therefore must
be referred these three
things as asked by vs.

First,

First, that God would
heale the doubtings and
darknesse of our minds.
Secondly, that he would
strengthē our faith to ful
assurance in this point,
that our sinnes are par-
doned. Thirdly, that he
would make vs feele our
peace in the ioy follow-
ing it.

Thirdly, we aske in
this petition, that God
would spare vs as a fa-
ther doth his children,
remouing from vs those
temporall chastisements
which our sinnes might
euery way bring vpon
vs, to our great smart:

F 5 for

I.

for though God as a Judge hath pardoned our sinnes, yet as a father he may scourge them in vs. The first meane of the more deuotionall propounding this petition, is, to let our hearts smite vs in the sinnes which of infirmitie we we fall into; for because men passe by sinne impenitently, without conscience of it all the day, therefore they without life and power, and feeing desire, propound this request to God at euening. Secondly, to marke how vncomfortable

2.

table it is when Gods countenance this way is hid from vs, and how heauie it is when darknesse and doubting do grow vpon vs.

Thirdly, we must get a feare of Gods fatherly corrections which we prouoke. The child that feareth the rod will be afraid and cric to haue a fault pardoned: So we must thinke what a ioy and sweet state it is to haue our *Quietus est* daily by vs. Let vs then earnestly and affectionatly cry to our God, Forgiue vs our trespasses. What will

will a Malefactor now
in danger leauie vnat-
tempted to get his par-
don? what if one might
be released from his
debt, but asking to haue
it forgiuen? who would
not seeke instantly, who
would spare to speake
that haue this hope?
Thei concusions fol-
lowed of vnto the last

I.

First, against the Pa-
pists, there is to be no-
ted, that God onely can
forgiue sinne, and re-
store the feeling of his
grace to vs. No man
can haue the life of God
before iustification vnto
life

life on Gods part. Now contrition out of loue to God is a supernaturall life , and therefore must needs follow Gods pardon. This is a demonstration against the Papists; none can forgive sinnes but God.

Secondly, against the Papists note, that Gods forgiuenesse is free; we do not redeeme it with our satisfactions , but beg it of mercie.

Thirdly , marke that no man liveth without his daily sinnes ; we like infants haue our scapes; like wounded persons cured,

2.

3.

cured, our scarres, like
white swans our blacke
feete.

4.

Fourthly, that we may
come to assurance that
our sinnes are forgiuen.
For whatsoeuer we aske
in Christ agreeable with
his will, we know that
we are heard in it.

Object.

They who beg a par-
don of sinne, are not
sure of pardon. False; for
then Saint Peter who
knew (by Papists confes-
sion) his sinnes pardo-
ned, could not say this
prayer. Secondly, the
construction before,
sheweth, that the conti-
nuance

Answe.

nuance in forgiuenesse,
not the first beginning
only is here asked. We
may invert it; they who
may aske forgiuenesse
may come to assurance
that they haue it.

Fistly, marke that our
faith and inuocation
touching this point,
must daily be renewed.

Out of the insinua-
tion, that our forgiuing
others, is a signe we are
such to whom forgiue-
nesse belongeth, or a
helpe strengthening vs
to beleue the forgiue-
nesse of our sinnes, ob-
seruē:

All

All Gods actions to vs imprint their stampe in vs : his election maketh vs chuse him , and chuse the houshold of faith before all others: Know , as the Apostle saith , according to the spirit, not the flesh ; his loue of vs maketh vs loue him and our brethren ; his forgiuing vs maketh vs forgiue our brethren: Againe, when we find that a sparke of grace maketh vs readie to forgive ; how much more may we assyure our selues, that God will out of his endlesse mercies be

be readie to forgiue vs:
and this Act of ours
though it is no cause,
yet it is a condition, in
which God doth make
vs come to feele the par-
don of our sinne which
he freely forgiueth. So
that as he who seeth a
print of this or that I-
mage, doth know that
the seale hath bene set
there and applied: so
wee feeling our selues
readie to forgiue, do
come to know this
more surely, that Gods
forgiuencesse hath bene
applyed in vs. And as
one that doth see that
done

done which is greater, will easily beleue the lesser; so we seeing our selues made by his grace though sinfull ones, ready to forgive, may much more be perswaded that God so infinite in goodness hath pardon for vs, that we may feare him. Thirdly, as they who haue the condition on which a thing is to be done, may boldly expect performance of that which dependeth on it; so we hauing forgiuenesse, in which God hath promised vs forgiuenesse, may be bold

bold to assure our selues
that we are pardoned.

Let vs therefore nou-
rish this grace , and put
away implacablenessse ,
which once out, will ne-
uer returne ; we so for-
giue as neuer to forget:
whereas Gods , and so
all true forgiuing, is his
neuer remembiring any
more that which is re-
mitted.

*Petition 6. And leade
vs not into temptation ,
but deliver vs from euill.*

Here are two things
to be considered. The
petition , the explana-
tion , or correction an-
nexed

nected to it. Petition,
Leade vs not into temptation; the explanation,
But deliuer vs, &c. that
is, leade vs not so into
temptation, but saue vs
from the euill of it. We
reade of three tempta-
tions. First, Gods tem-
pting man. Secondly,
mans tempting God.
Thirdly, the diuellstemp-
ting man. The first is
two-fold, as when God
manifesteth his grace he
hath bestowed on man,
and thus he tempted
abraham: or when he
maketh man see his
weaknesse, and how vn-
able

able he is to stand without his grace. Man tempteth God, when leauing his ordinary way of waiting on God in meanes, he will put him to it, to shew his mercie, power, &c. before his time. Thus the Israelites tempted him. But the third belongeth to this petition: the diuels temptation, who laboreth to bring vs into sinne, and to withdraw vs from God to our temporall and eternall destruction. Euill here signifieth that which maketh vs worse, not in regard

regard of our feeling
only, but in truth and
before God : as which
doth harmefully sepa-
rate our vnion, or dimi-
nish our communion
with God, who is our
onely God and all-suffi-
cient portion . The
summe is : O Lord we
know it is to thy honor
our life should be a
warfare, neither can we
here liue without temp-
tation. Do not ioyne vs
against Sathan in battel,
but so as still to haue vs
in remembrance , that
whether he tempt vs by
aduersitie, or prosperity ,
or

or what way soeuer, yet
he may never seuer vs
from thee, take vs out of
thy hand, nor diminish
the blessed communion
we haue with thee, far-
ther then thou seest it
needfull, to the end we
might receive it in great
abundance. The things
we aske are these.

First, that God would
of his mercie keepe vs,
from knowing temptation,
so farre, as he may
with his glory; not suffe-
ring the diuell to assaile
vs this way, much lesse
preuaile against vs: for
though we cannot ab-
solutely

I.

solutely make this request, yet vnder the Lords correction, and with condition it may be propounded; If it be possible, let that cup passe.

2. Secondly we desire, that if we needs must conflict, that yet God would uphold vs and make vs superiors; cuen conquerors in euery thing, wherein we are to be tempted. Now this we do not aske absolutely, for sometimes it is good that we should be foiled.

3. Thirdly, we desire in this

this petition, that God, if he see it good so to humble vs, as to let vs take the fall, yet he would not let our faith faile finally; but would so strengthen vs, that we may see all the euils that we haue suffered working to our good, and our av^e felues at length more then conquerors, in him who loueth vs.

Finally, as we aske this presently for our felues who are alreadie in this warfare, so we wish it to all Gods elect when they shall be called to the like conditⁿ G^e - ion.

tion. Now the motiues.

I.

First, to thinke to what the temptations of the diuell tend: this is the white he shooorth at, that he might make vs naked before God; stripped of his fauour, which is better then life. For the diuell seeketh by them to make vs dis-honor God, rob our hearts of his kingdome, settir vs so with our sin, that we may be disna-bled from obeying him; to take away all our peace and prosperity in things outward, to fill vs with feare and wear-i-somnesse

somnesse in all the du-
ties we go about, and
vncomfortable doub-
tings, yea despairings
touching the pardon of
sinne; in a word, to
bereave vs of all good
which in the former pe-
titions we desire; and to
bring vpon vs the con-
trary cuils which are
most horrible. He play-
eth no small games
when he beginneth his
temptations. Secondly,
we must remember how
tedious his former
tempting & preuailing
against vs hath bene; for
we like children, who

2.

3.

remember beating no longer then it smarteth) we I say, remember the bitterness of our daily falls the diuell giueth vs, no longer then God letteth the sting of them stick in vs; and this doth make vs that we feelingly cannot pray against that whose anguish and euill we do not remember. Thirdly, we must consider, how we are every where subject to temptations, at home, abroad, in wife, children, seruants; in good company, to securitie and vnfruitfulness; in bad, yea

yea in good deeds ; before we do them , when we haue done them : as to securitie and pride after thē, at bed, at board. For as fooles and children, not knowing cuils feare them not , so we not knowing this cuill, are lesse fearefull , and flee not so fearingly , praying to haue it preuented ; every where snares of temptation are laid for vs . Who that should go such a way, in which he could not take a step without danger, would not go warily, and often lift vp his

G 3 heart

4.

heart for protection? Fourthly, we must think how diligent and watchfull the diuel is; he knoweth what baites we bite at, and will cast them out euery where: he knoweth where we are weakest, and he will never want occasions to prouoke vs. Againe, we must thinke how mighty he is, what can he not do with vs if God keepe vs not? he would carrie vs to any euill, as a whirlwind doth the dry stubble. Fiftly, we must often repent our owne infirmities, how we be so

5.

so farre from being able
to withstand him , that
all we haue of our owne,
is readier to follow then
he to whistle vs after
him . Sixtly , we must re-
member such examples
of worthies as haue bene
grieuously foiled ; as Da-
uid , Peter , &c . Yea presi-
dents we haue of some
hanging themselves ,
some tempted to it ; for
such examples are like
the thunder , though it
striketh a few , it feareth
all : and are not we sub-
iect to haue our minds
distracted , assaulted ,
with any even the most

6.

G 4 grie-

griuous things that euer we heard to haue befallen others?

Lastly, we must consider what a ioy it is when we go a day more freed. Lord what an ease is it to the soule? or if we be in a litle forwardnesse to sinne, yet if we be rescued seasonably, how doth it rejoyce vs? what peace doth it speake to vs? Looke 1. Sam. 25.32. Now could we worke vpon our hearts the feeling of this benefit when he haue it, the sweetnesse of it would enforce vs to beg it

it heartily; whereas not heeding the worth of it, we aske it vnaffectionately. Now follow the conclusions.

First, this petition compared with the 1. Cor. 10. about the 13. God will not suffer you to be tempted: we see how that Gods suffe-
rance is to be vnder-
stood without his
action, he is a voluntary
agent in these things
which he suffereth. We
must not thinke his per-
mission is a pure permis-
sion, either without his
will, or working in the
dark.

I.

G 5 thing

thing permitted, as often mans is; for man may be said partly to suffer this, not to do it, because other causes haue their actiuity without him, and dependencie on him; but it is otherwise with God.

2. Secondly, obserue that God doth leade vs into all our temptations. It is said, Math. 4. Christ was carried of the Spirit to be tempted. God is the ~~adversary~~, he onely when he seeth meere doth bring his champions forth, and letteth the power of
dark-

darknesse encounter them; neither can the diuels stirre, neither we bid battell of our selues. Can the Lions stirre till the keeper bring them out? can a dog runne till he that hath him in a leasse loose him? So it is, God he hath them chaine
ned vp in his almighty power, yea throwne downe to the prison of hell: farther then he doth loose them, and bring them into the earth, where this shew is represented, and battell to be scene, they are not able to do any thing.

thing. Againe we can-
not on the other side,
being set vpon , buckle
with the aduersarie po-
wer till God doth leade
vs to it . The Kings
champion is not to play
at his owne pleasure, no
more are we farther
then God designeth it.
But how can God leade
vs into those temptati-
ons which he seeth will
certainly bring vs into
sinne? Answer. Because
sinne it selfe is not ab-
solutely cuill, but onely
in respect of man sin-
ning, who would in so
doing peruerter the di-
uine.

uine order, though he is
vnable; as who accom-
plisheth Gods will, whē
he doth contrary it, for
ought he knoweth. A-
gaine, as vipers are euill
substances, or natures,
which yet are good to
that art whieh maketh
vipers of them; or any
poison which is euill, as
it is poison in it selfe
considered, yet is good
as it is poison, to a skil-
full phisitian: and as a
blister on the flesh is a
naturall euill as a blister,
yet a blister as a blister
is good when a cuoning
physitian doth draw it,
and

and may see it for good
use; so is sin to God: we
must then not cast our
selues into temptation; he that loueth danger
shall perish. We must
not make our selues
poore as those her-
ritickes that renounce
all their substance, that
in voluntary pouertie
they may commend
themselues to God. A-
gaine, this must teach vs
contentment in all our
temptations: not that
we must preuent repen-
tance by this considera-
tion; but we must when
we are truly humbled by
this

this meanes, keepe our selues from being swal-lowed vp of sorrow. For Gods will , and Gods turning all to good ; the diuell will whisper them so as to make vs passe by all exercise of a broken spirit in those things wherein we haue offend-ed.

Thirdly , from this consideration we must walke in feare befor our God , who as a sheep-heard setteth his dog on a stray sheepe, so can he set the diuell on vs to hound vs home if we stray from him. Lastly,

we

we see from this to our comfort, that the diuell cannot come against vs at his pleasure; we are in the hands of our heavenly Father. Thirdly, we note hence, that all our strength against temptation is in God onely; he onely dissolueh the workes of the diuell, trampleth Sathan vnder feete, keepeith him that he cannot so much as be disturbance to vs; when it pleaseith him we are downe with the least blast; wch we in state of innocencie| we would not stand a moment: let

vs therefore trust perfectly on his grace, put on the shield of faith onely. Our forefathers acknowledged y God, not their strength, gauc them all saluation against corporall enemies; how much more must we confesse it against spirituall? Who knoweth the power of Sathan, or the infirmitie of their owne flesh, that will not confesse this most entirely? But what serveth the armour for? Answer. Onely to this end, that we may be able to get and hold God with

with vs, fighting for vs.
Fourthly, we see hence,
not temptations, but e-
uill of them is simply to
be prayed against; for
these are often most be-
neficiall. We must ther-
fore learne to yeeld o-
bedience, and bid our
God smell a sacrifice
from the bitterest things
we taste, so farre as they
are his disposition; ta-
king shaine to our selues
in them, as they are the
fruits of follie.

Fifthly, we may note
hence, that no tempta-
tion shall be able total-
ly or finally to separate
the

the Saints from God; for that we are taught to pray agreeable with his will, we are heard in that. Now this were the greatest euill, not onely in regard of our seeming or appearance to vs, but of the matter it selfe.

Sixtly, this is a great daily mercie, when God keepeth vs from temptation: not to know a disease is better, then having it to be healed of it; indeed Gods mending is better then his making, which somewhat alters the matter. Not to fall when we are readie to

to fall, is a great fauour. If one when our feete
are ready to fall from
vs, should hold vs vp, we
would count it a great
benefit; but to haue our
damages aduantage vs,
this is the euidence of
power and goodnesse it
selfe.

The conclusion fol-
loweth, partly contain-
ing a reason why wee
aske all these things at
Gods hands; partly a
confirmation of faith
asking; partly a praising
of God. From which,
three things are to be
marked: First, that none

is to be invocated on, but he who hath the kingdome, power and glorie: therfore no creature.

These words then containe the reason, why we come petitioning to our heauenly Father. For as one lacking this or that in a house which is the mai-sters, cometh in by the backe doore, if he pray a seruant to give it him whose it is not, who hath no power so to do, &c: so if we seeke our necessities temporall and eternall, at Angels or Saints

Saints, which are ser-
uants to God, who haue
no power to do any
thing farther then bec-
koned to by God, we
take a wrong way to the
wood.

But the Papists thinke
all is made whole while
they do call vpon Saints
or Angels, not as the
principall authors of the
things they aske, but as
secondary patrons, who
under God worke these
things for vs. To which
is answered, that not
onely to do religious a-
doration in any kind to
them, as the principall
and

and chiefe power, is sin: but also to call on them, or trust in them, as being some secondarie divine powers, although inferior to God. The Angel-worship among the Colossians, did not defer thus much, as if they had bene the chiefe divine powers; and yet is condemned. Nebuchadnezar did not enact that he should be worshipped as the highest God; yet because he would haue honour, in some degree divine, Daniel did decline it, as flat idolatric. Againie, this distinction

otion with which they would value their fact, may be turned vpon them, as making against themselves. For therefore these may not be called vpon, neither may be trusted to religiously, because they are secondarie workers of things vnder God who is the principall agent.

Secondly, we see what may confirme vs in assured hope to receive our requests, namely, to thinke that God hath the kingdome ouer vs, that he is powerfull and glorious. There is a respect

specie betweene Kings
and their people , which
bindeth them mutually
one to another. Hence
it is that we promise our
sclues protection , main-
tenance in our life , the
benefit of subiects from
them , because we are
their subiects , and they
haue the kingdome ouer vs . That God who
by reason of this obli-
geth sinful men to seeke
the weale of all their
people , because they
haue receiuued a king-
dome ouer them ; him-
selfe will not faile on the
same ground , to pro-

vide

H cure

all good to vs, who
liue vnder the regiment
of his grace. Yet because
it is not enough that
God shoulde haue the
regall authoritie ouer
vs, vnlesse he had the
power also of working
all things for our weale,
therefore this is ioyned
[Thine is the power.]
What were subiects the
better to be vnder a gra-
cious Prince, but vtreake,
hauing as short hands
to do them good, as a
large heart to wish it
them? So should it fare
betwixt God and vs, if
he were not almighty,
able

able to subdue all things
to himselfe ; our faith
were shaken . For we
cannot expect the trea-
ding of Sathan vnder
our feete, the quickning
of vs in our soules to e-
very good worke , the
iustifying , the protec-
ting of vs ; we cannot
expect these things
from one who hath not
all power .

Thirdly, had God the
right to helpe vs, had he
the power also; yet were
it a thing that made not
for his glorie, respected
not the aduancement of
his honor , our beleefe

H 2 might

might wauer : which now it need not do , it being Gods honour to performe all good things for his chosen. Honor is with men the spurre of actions : haue men right and power to effect this or that , notwithstanding if it conduce not to their honor and glorie, they will not moue a finger to it. But now there is nothing that wanteth to our assurance, while we know that we are such to whō God hath right; such for whom he hath all power; such, whom to protect

test and blesse with all things spiritual and corporall, is his great glory. The case standing thus, how can we doubt of receiuing the things we aske at his hand in the Name of his Christ?

Amen] True it is; we thus flie to thee, o Lord, be it according to our desire. An affueration, wish , or expressing of earnest longing to obtaine all the things in this prayer aboue named.

the new state has first
to be born from the old; and
this will be done by the
gradual growth of the new
state, as the old one gradually
dissolves. The process will be
long, and it will be difficult to
see at first sight what is hap-
pening. At first there will
be no noticeable change, but
as time goes on, the old
order will gradually give way
to the new, until at last
the new order becomes
the dominant power.

卷之三

A
TREATISE
UPON THE SIXE
PRINCIPLES:

*Written by that faithfull ser-
vant of God, Maister PAUL
BAINE, sometime Preacher
of Gods word at S. Andrewes
in Cambridge.*



LONDON,
Printed by Richard Field
for Robert Milbourne.

1619.

A
LITERATIS
EXCELSIOR
COLLECTOR.

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THE FIRST
PRINCIPLE.

Question.

VV *Hat doſt thou be-
lieue concerning
God?*

Answ. There is one God, Creator and Governor of all things, distinguished into the Father, the Sonne, and the holy Ghost.

All necessary knowledge which man is bound to know, may be reduced to two heads; The knowldg of God,

H 5 John

John 17. 1. This is life eternall, to know God; and the knowledge of himselfe, heathens acknowledging their *nosse te ipsum*, the chiefest wisedome. Now the knowledge of God is first in order, as who is the first sampler after which man was created (for we were made after his likenesse,) as also in whose affectionate knowledge the blisse of the creature consisteth. Concerning God three things are set downe to be beleued: first, the unitie of his divine nature;

ture; secondly, his operation or working without himselfe: thirdly, his distinction of persons. For the first: beside the euident testimonies of Scripture, on which our faith is builded, we may by reason demonstrate this truth. First to vnfold it, then to prooue it. God is one not in beginning and end, in which regard all men may be said one: nor in consent, as the multitude of beleeuers were said one, Act.4. But one in nature, the spirituall essence of God which is
eter-

eternall , knowing all things, past, present, and to come; almighty, &c. being but one , and no more in number: as this elementary lightsome body of the Sunne is but one, so that spirituall nature of God, which is a light to which is no accessse, is but one singular nature, which is not nor cannot be multiplied. Sound reason teacheth that God is infinitely perfect aboue all that man can imagine ; but were there many gods that had every one seuerally their diuine nature,

as

as there are many men
and Angels, that haue
seuerally their distinct,
humane, and angelicall
natures in them; then we
might conceiue a more
perfect God then any,
viz. such a one as had
in himselfe the perfe-
ction of all the other.
This therefore doth
teach vs how to con-
ceiue of the divine na-
ture; not as the hea-
thens did, who thought
it multiplied as the na-
ture of other creatures,
but as of one singular
essence, which admitteth
not any other by it,
as

as hauing it in selfe all perfection which can be found in the diuine nature. Secondly, we see hence the incomparable vnity which the Father, Sonne, and Spirit haue, as who haue euery one the selfe same nature. To this we must looke, that we may in our owne measure expresse it in being of one heart, thinking and affecting the same things. Father, I pray thee that as thou and I are one, so these may be one, one my self call person.

The second thing is his

his working without himselfe, that is, his voluntary bringing forth the whole creature visible and inuisible , in nature and being different from his owne. For as man and woman do some works within their owne nature , as propagating their like ; some without, as build houses, make other artificiall deuices : so God hath his worke within his diuine nature , as the eternall begetting of his Sonne, & breathing of his Spirit; as also his works without his nature, such
as

as he doth voluntarily
of his owne accord, ha-
ving had libertie of will
not to haue made them,
or otherwise to haue
framed them then they
are. Now first he is said
the Creator, which im-
plieth two things: First,
his giuing a being to all
these things we see, and
to all spirituall natures
which are not seene
with the eye, when they
were not at all in the na-
ture of things. Nothing
can make it selfe: and
therfore as seeing good-
ly buildings in cities
peopled, we gather that
there

there were excellent workmen; so beholding this earthly habitation with the furniture of it, we may conclude, there was some most wise and mighty Spirit that framed these things. The second thing in creating is, that God doth continue the kinds of things, and vphold the being which he giueth them. For nothing that is not this or that by nature, can longer continue to be so, then the working of the cause lasteth which first brought it to be so. As water is not
hot.

hote by nature, therefore longer then fire is vnder, which first made it warme, it will not continue in heate, but by little and little draw to coldnesse. So the aire is darke, and therefore as the Sunne maketh lightsome day, so longer then it abideth, the day lasteth not. So things not hauing of themselves their being, kinds, law of propagation, but receiuing these things from God; longer then he upholdeth them in this estate they could not endure, but would returne

returne to nothing, whence they were produced. A man when he hath made an house, doth leaue it, & it standeth without him, because he giueth an artificiall order onely, not the substantiall being, which the matter of the building hath in it selfe, not from the builder. But did man giue the being essentiall as well as order artificiall, were he withdrawne, the whole frame would be dissolved; as if he stirre any thing that moueth not of it selfe, where his mo-

motion stayeth, the thing so moued doth stay likewise. Secondly it is said, the Gouvernor, that is, he moueth them to such ends as are pleasing to him. A wise householder ordereth his whole familie. A wise King keeping in his Court, doth by his authority and lawes rule the remotest parts of his countrey. So God, Father of all the family in heauen or earth, King & Lord of all the creatures; he in the heauens which is the court of his Maiestie, doth by his power,

power, lawes , Spirit of
grace, rule heauen, earth,
hell; for hell is but a pri-
son to the great God.
But how fareth it then
that such wickednesse
are committed? Answer.
There is nothing simply
euill, but onely in regard
of the inferiour instru-
ment , who is willing ,
but not able to peruerce
the diuine order ; and
therefore these euils we
see are like twofaced pi-
ctures, which seeme on
one side beautifull wo-
men, on the other vglie
monsters. So looke at
the lewdest workes , as
from

from God they are most beautifull, as from the sinner monstrous; as in the crucifying of Christ the cursed Jew wrought despitefully , but God most graciously. Ob. He that is a Creator & go- uernour , which sometimes he was not , is changed; but God now is thus, and before the world began he was not, and therefore he is changed. The first part is false , because the termes of Creator, and governor, put no reall change inherent in God, but imply a chang
in

in the creature. For as
the Sunne enlighteneth
the earth euery day, and
changeth the face of the
creatures, without be-
ing it selfe changed; so
God createth and go-
uerneth. *Vses.* First, we
see here a ground of
thankfulness to God; we
count an vnthankfull
child a monster of men,
because he is ynthank-
full to them by whom
he received his being; but
how much more
grossie is our vnthank-
fulness to God, whose
instrumentes onely our
parents were in bringing

vs forth. Secondly, we
see hence what cause we
haue to walke in feare:
for we moue, haue be-
ing, liue in him. If one
should haue vs so ouer
a riuver , that if his hold
should ceasse we could
not but drowne forth-
with; & how would we
feare to prouoke him
who had vs at such van-
tage? but thus it is with
God , that if his power
vphold not , we should
come forthwith to vtter
nothing. Thirdly, we see
what a leud part it is, not
to acknowledge God.
Not to acknowledge a
King

King in his gouern-
ment, yea not to be rea-
die to take the oath of
allegiance, we disclaime
it in any as a part vnwor-
thie a subiect; so not to
subiect our selues to the
living God, is a part vn-
worthie any creature.

The last thing to be
believed is the distin-
ction of this one God,
in regard of persons, in-
to the Father, Sonne,
and holy Ghost; for
the conceiuing whereof
four things are to be
noted. First, that these
respects of God, beget-
ting, begotten, and pro-

I . ceding,

ceeding, do not make any composition as divers essentiall parts of one thing, but distinction onely; as East, West, North, South, so distinguish the heauens, that they are not essentiall parts whereof they are compounded. Secondly, it is to be obserued, that these three, though there is order of precedency in nature, as the Father before the Sonne, the Sonne before the Spirit, yet they are all coeternal in time; as first is in naturall consideracion before heate
or

or light, yet in time they
are altogether. Thirdly,
it is to be noted, that
there are said three per-
sons, not three Gods: for
neither *trinitas*, nor *tri-
plex Deus* are fitly spo-
ken, because the one
multiplieth, at least in
appearance; the diuine
essence; the other resi-
steth the divine simplici-
tie. Three persons there-
fore there are, hauing all
one and the same diuine
nature, as if *Thomas*,
John, and *Mather* could
be supposed to haue
one singular soule and
body common to them

I 2 all,

all, & entirely possessed
of every one. Fourthly,
we must know that no
carnall thing is to be
thought of the genera-
tion, nativitie, proces-
sion, but the mysterie is
altogether spiritually to
be conceiued; but this
mysterie is in regard of
clearer knowledge reser-
ued, till we shall be like
Angels. In the meane
while *aspici potest, intro-*
spici non potest, lest that
befall vs which happe-
neth to them that looke
full against the Sunne,
viz. lest our eyes be da-
zeled. *non vobis coram*

The second Principle.

Q **VV**Hat dost thou
believe concerning
cerning Man, and con-
cerning thine owne
selfe?

Answ. All men are
wholly corrupted through
Adams fall, and are be-
come slaves of Sathan, and
guilty of eternall conden-
nation.

The knowledge of
man followeth, which
standeth in these four
points: First, to know
how he was in his state
of creation; which is pas-
sed over, and is left to be-

gathered by the contrary. Secondly, what is his estate as he is fallen. Thirdly, what by grace. Fourthly, what it shall be in glorie. The three last are opened in this, and the questions following. The second estate this answer vnsoldeh, setting downe our miserie; first in respect of our corruption; secondly in respect of punishment. The corruption is set downe by three circumstances; first from the parties corrupted, all; secondly from the quantity of it, wholly; third-

thirdly from the first
author of it, Adams fall.
The latter of punish-
ment hath two branches.
First, our thralldome un-
der Sathan! Secondly,
our guilt of damnation
everlasting. First then it
is to be marked, that no
creature coming of Ad-
am is exempted from
corruption. Rom. 5. In
whom all haue sinned:
We, saith Paul of the le-
wish people, are by na-
ture the children of
wrath as well as others.
For like as the roote, like
will be the branches',
and who can bring any

thing cleane from that which is vncleane: So that the Virgin *Mary* is not exempted, who neither was conceiued, nor yet liued without corruption; who was more blessed in beleeving on God her Sauiour, then in bearing his flesh within her belly. Christ indeed was free. For though he was in *Adams* loynes, yet he was not of *Adam*, but miraculously framed by the holy Ghost; and so, as he was exempted from the ordinary line of generation, so likewise fro

the corruption which
was a consequent of it.
Secondly, it is to be no-
ted, that we are not in
part, but wholly corrup-
ted, there is nothing in
vs sincere and vndefiled.
So that looke as a man
who hath a leprosie o-
uergrowing him from
top to toe, so are wee:
The imagination of
mans heart is euill, yea
onely euill continually.
Gen.6.5. & 8.21. There-
fore the Scripture ma-
keth vs voide of all
strength to good. Rom.
5.10. We cannot think
a thought as of our
I 5 selues.

selues. Nay, full of enmity against all righteousnesse. Rom. 8. The wisedome of the flesh is enmity against God: prone to all evill. Rom. 3. We are, in a word, dead in sinne and trespasses. Eph. 2. Which doth let vs see how the Papist is deceived, who dreameth of a power in the will vnto good, if it be loosed & awakened; as in a man asleepe, or fettered, there is power to go, and soforth, if he be waked and set at libertie. But the life of God, in which all the power

were vnto good was grounded, is gone from vs. Ephes. 4. They were estranged from the life of God through ignorance: now twixt them and vs by nature there is no difference. Ob. Man hath by nature some knowledge of God, and his dutie to God and man. Answ. None at all that is true and saving, but such as may shew the ruines of time in him, & make him more inexcusable. Secondly, we must labour to haue conscience of this our total defilement: I know in

in me there dwellerh no good thing: for it humbleth vs, and maketh vs haue no confidence in the flesh, but haue all our reioycing in Christ Iesus; and know that what good thing we do, it is in him and through him. The third thing to be marked is, that sinne wherewith our nature is defiled, is as a loathsome corruption in it: it is the death of the soule which maketh it rot in filthie qualities, as odious before God, as the stinke and filthie sauour of a dead corps is in the nostrils.

strils of man. Yea it doth putrifie the body and make it mortall, fretting it through, often before it be discerned, as a moth doth a garment; which must the more affect vs. Were we with Job from top to toe covered with biles, it would grieue vs: but our whole spirits being fraught with more filthie corruption then which breaketh out at the eye, mouth, eare, &c. we are not touched.

The fourth thing, through Adam, reacheth vs whence our miserie

serie is deriued, cuen
from our first parent,
whose sinne we are guil-
tie of, and whose cor-
ruption is propagated
vnto all his posteritie.
For if parents rebelling
against earthly Princes,
their children are tain-
ted and disinherited,
much more is this iust
with God. And as we
haue the guilt of his
fault, so we cannot be
free from his infection:
*Parentem proles sequi-
tur:* Like egge,like bird;
as often men hauing the
falling sicknesse; and be-
get children hauing the
same

same diseases ; which
must make vs further bewaile our condition .
Were we descended of
one that had bene ex-
ecuted for treason , and so
were pointed at as a traiterous brood , without
inheritance in earth ; had
we but with our nature
the stone , or falling sick-
nesse from our next pa-
rents , we would bewaile
our vnhappy nativitie s .
The second part of our
misery first teacheth vs ,
that all of vs by nature
are slaues of Sathan . To
be a slau or vassall is
hard , but to be the di-
uels

uels vassals most misera-
ble. Hence it is we are
said to be in his power,
and in the kingdome of
darknesse, and he to be
the god of this world.
For looke as a man is
seruant to whom he
yeeldeth himselfe volun-
tarily to obey, so are we,
as who revolting from
God haue voluntarily
entrallled our selues to
Sathan. For as the soule
leauing the body, the
body dieth, so God lea-
uing the soule, not in re-
gard of the presence of
power but of grace, the
soule forthwith dieth. A-
gaine

gaine, as a iailour hath
from the King & chiefe
Iusticer power ouer his
prisoners, so hath Sa-
than as being iaylour &
executioner to Gods
iustice, power ouer vs ;
which must make vs still
see our miserie. Woe to
the sheepe whom the
wolfe gouerns : were we
slaves seruing vnder the
Turke in his gallies, how
would it grieue vs ? but
thus one might be more
free then the Turke him-
selfe. Were we as the Is-
raelites in Egypt , wee
would lament: but to be
thralled to him that like

a roaring Lion seeketh
to deuoure vs, is much
more intollerable. Lastly
marke that we are sub-
iect to eternall death,
death endlesse and eas-
lesse, both of soule and
body; the soule is dead,
while we liue we felte it
not, because wee are
dead: the body is mor-
tall tending to death, for
as a moth is in a gat-
ment, so lieth sin in vs,
corrupting our body by
little and little without
ceassing, till it be dissol-
ued. In death the soule is
gathered to those Apo-
stale spirits, who keepe
it

it imprisoned in hell till judgement ; then at the great day soule and body, hauing sinned together, shall suffer together euerlastingly . If a man sinne against the maiesty of an earthly mortall Prince, he is punished with temporary death or perpetuall imprisonment, if he could be supposed to live alwaies , he should lie in for euer ; how much more deseruedly are we subiect to eternall death who haue sinned against an eternall God ? Which still moueth vs

to take notice of our estates, and lament them while there is hope. If our bodies were in such case, threatening death, would we not be touched? if we were condemned to die as malefactors, would we not wring our hands to thinke on such miserie? How much more shold it moue vs to thinke that we are subject to everlasting death, which hath already seized vpon vs in the spirituall death of our soules, and mortalitie or dying states of our bodies?

The

The third Principle.

Q. **VV**Hat meanes
is there for
thee to escape this damna-
ble estate?

Answ. Iesuſ Christ the
eternall Sonne of God, be-
ing made Man, by his
death upon the Crosse, &
by his righteousnesse, hath
perfectly alone, by him-
ſelfe, accomplished all
things that are needfull
for the ſaluation of man.

The answer ſetterth
downe two things, firſt,
the author of ſaluation,
ſecondly his perfect ſa-
uing of vs. In the firſt
there

there are two things, first who it is, viz. Iesus Christ: secondly what kind of person he is, after a sort compounded, viz. the eternall Sonne of God, God with the Father and Spirit; and man also, that is, God the Sonne having such a soule and body, as we haue for the essentiall nature of them, assumed to him into y fellowship of his person. The second, his perfect sauing of vs, is likewise set downe, first from his active obedience, that is, his fulfilling the righ-
teousnesse

teousnesse of all the commandments; and his passiuic obedience, that is, bearing the cursed death, which are the things whereby our saluation is wrought for vs: Secondly, from the solitary manner of working these things, viz. that he did and suffered all things due to this end, by himselfe, without leaving part of this businesse to the Saints and ourselves. First, for his Name: such as relate to great personages, they know their names and their whole style;

style; which comprehen-
deth all their Signiories,
honours, and offices
which they haue and
beare in the common
wealth; and we, if wee
heare of some person
more famous for this or
that, are not well till we
haue learned his name:
how much more should
we be affected toward
the name of him, that
hath wrought the salua-
tion of mankind? Now
as great men haue their
proper names and styles
of office, honour, &c: so
Christ hath his proper
name Iesus, which signi-
fieth

fieth a Saviour; and of office, Christ, which signifieth one anointed. Names should admonish vs somewhat concerning the nature of things named by them: so do these names. For he was called Iesus, because he was to save his people from their sins, not only from the guilt, which he doth when he bringeth vs to see in him the pardon of our sins; but from the power of sinne: which he doth euery day, yea houre, while he garneth & subdueth our sinne in vs,

K prc-

preserueth vs from the
rage of it , and preuen-
teth the occasions wher-
upon it would swell and
rage in vs, and trampleth
Sathan vnder our feete,
who is the vnquiet mo-
uer of sinne in vs , and
musterer of all occa-
sons against vs. Now he
is the Christ, or annoi-
ted of God,because that
which þ priests & kings
anointing did signific,
is accomplished in him,
in whose humane na-
ture God dwelleth per-
sonally,adorning it with
innumerable gifts of
grace and glory super-
naturall,

naturall; as the soule
doth bring forth in the
body many naturall
properties, while it abi-
deth therein as perso-
nally conioyned with it;
and thus he was anoint-
ed, that he might be a
fit King and Priest, and
Prophet to his Israel.
How sweete then are
these names of our Sa-
uiour, so refreshing the
heart as a sweete oint-
ment doth the senses!
they are *mel in ore, melos*
in aure, iubilum in corde.
We must therefore en-
quire after them & glad-
ly know them. He were

a sorrie seruant that
should not care to know
his maisters name to
whom he belongeth.
What shall become of
vs, who, professing our
selues to belong to God
our Sauiour, know not
the first letter of his
name?

Secondly, marke what
kind of person our Sa-
uiour is, such a one who
is the eternall Sonne of
God made man, that is,
God and man in one
person; the eternall Son
being a perfect person
from all eternitie, taking
our nature into the vni-
tie

tie of his owne person.
To open it , first note
who is incarnate, the e-
ternall Sonne; then how.
To the first, we are sons
but by grace and adop-
tion , begotten in time
by the preaching of the
Gospell. The Angels, &
Adam in innocencie
were called sonnes, but
in time brought forth of
nothing , viz . when
time began : but Christ
is begotten of the selfe-
same spirituall essence
the Father bath, coeter-
nall with himselfe. Now
to know how they are
vnited, we must consider

K 3 that

that the three persons
of the Trinitie are one,
but in nature which is
one and the selfe same in
all the three; but here
two natures are vnted
in one person, God the
Sonne hauing a perfect
personall being, did take
a soule and body, not
into vniōn of his diuine
nature, but into com-
munion of his person.
So that the nature di-
uine and humane are
distinct, but the per-
sonall being, which one-
ly before subsisted in the
nature of God, doth
now subsist in the nature
of

of man, which doth no
lesse essentially belong
to the Sonne of God
his person, then the di-
vine nature it selfe, in
which before it onely
subsisted. The summe is,
God the Sonne from e-
uerlasting a perfect per-
son, being onely in the
nature of God, did in his
time appointed, create
a soule and body, not
hauling personall being
of themselues within his
owne person; that his
personall being might as
really exist afterward for
ever in mans nature,
with the diuine, as be-

K 4 forc

fore it had done in the
divine nature alone. So
that as the soule and bo-
dy make vp the personal
being of one man, so the
divine nature and huma-
ne are one Christ af-
ter a sort. This is the dif-
ference, the soule hath
no perfect personall be-
ing of it selfe before the
body, but the soule as
one part, and the body
as another, do mutually
conspire in constituting
the personall being: a
third thing, which nei-
ther hath by it selfe.
Whereas God the Son,
doth not take our nature
as

as to make vp a personall being, which him-selfe had from euerlasting; but to receive frō him, hauing perfect being, that which it selfe had not. So that our nature is a part of his person, not constituting any perfection in it, but superadded to it, as in it selfe most perfect from everlasting to euerlasting. This comparison shall serue; for others of the oake and misceltoe, of a sience engraffed into a tree, are not more plaine in expressing, how the two natures of

God-man become substantiall parts , as it were of one person: and all similitudes here must needs be defective , because there is nothing in nature that hath the essence and substance of any thing without the being this or that thing; as Christ's soule and body were the common nature and substance of a man , without being this or that man. Againe there is nothing in nature , which being this or that, can communicate that being it hath with another , as the Sonne

Sonice of God doth his personall subsistēce with this body and soule, which were alwaies without any being but in him. Our great Saviour then is God-man. Were he not man, he could not die, nor haue right to redeeme vs, as being not our kinsman, with many such like cōsiderations: were he not God, his obedience and sufferings wold not be of value: God bath redeemed vs with his bloud. Againe, man could not sustaine the curse, and those powers of darknesse

nesse fearfully assailing it; hence it was that Christ man was not swallowed vp, because the Godhead did support it: as one man may be planted in some standing so impregnably, that he may beare the assault of a whole armys; so how strong was this man which God had created within himselfe? This must above all be thought of, this, as the rocke: The naturall Son of God is our Sauiour. Mat. 16. What shall the gates of hell do against him? The vse of this is, first

first, to consider his infinite loue, that hath not abhorred the Virgins ~~wombe~~, that hath made our flesh and bloud a substantiall part of his person. If great men vouchsafe but to be free of some worshipfull Company, if they condescend to be heads of some Corporation, it is held a great matter: but suppose there were a great kindred of poore Iacke strawes which had rebelled against the King; should the Prince match himselfe with some poore maide of the

the tribe, that so he
might pacifie the King
toward them, here were
grace, such as no report
of storie could second.
The King of heauen
hath, when we were all
poore rebels, matched
himselfe with our flesh
and bloud, by covenant
of personall cohabitati-
on with it, neuer to be
dissolued.

Secondly, we must
hence see what reason
we haue to come to
God with boldnesse.
God in himself is a light,
to which is no accessie, a
consuming fire: but lo-

he

he hath made himselfe
God-man, that looking
at thy owne nature thou
mightest not be afraid
of him. The ancient
sheepheards to make
themselues lesse awfull,
and more louely to their
sheepe, were wont to
go couered with their
skinnes: So this sheep-
heard of our soules, that
he might not be terrible
vnto vs, maketh him-
selfe like vnto vs in flesh
and bloud. Though we
feared some great man,
yet were he married to
our house, very neare vs,
this circumstance would
animate

animate vs not a little: thinke the same of thy God, married as aforesaid to thy flesh. Thirdly, as this sheweth loue, and encourageth; so to consider, that God is he that dwelleth in our nature, will be a ground of hope against all euils whatsoeuer. Naked man could not helpe vs: thou must never stay in seeing man. But as when thou seest a body, thou knowest it is such a ones body; so when thou imaginest that glorious body and spirit, still thinke whose they are, the

the eternall Sonnes of
God. On this person as
God fixe all thy trust; as
man, thou haft encour-
agement; but as God,
thou haft matter of con-
fidence, as who cannot
be withstood in his gra-
cious pleasure toward
thee: our affiance is builte
vpon the person that is
man, but as he is God,
not as he is man. For
cursed is he that trusteth
in flesh. Lastly, seeing
Christ hath for our sake
taken our base nature,
how equall is it, that we
at his request should la-
bour to be partakers of
the

the divine nature, that
is, of heavenly qualities
and condition? Should
the Prince having done
such a thing for the
poore snakes abduena-
med, intreate nothing at
them but that they
would liue at Court
with him, and partake in
his glorie, were it not an
easie suite?

The next thing that
followeth, is that Christ
hath done and suffered
all things for vs; even
the cursed death. We of
our selues are bankrupts,
who stand indebt-
ed vnto all obedience

to euery commandement, which is that perfect righteoufnesse the Law requireth ; who likewise are in debt to the iustice of God , because we haue sinned, in debt, I say, so farre as to beare the cursed death. Cursed is he that continueth not in all to do it alwaies. Now God hath put himselfe surty for vs, he hath in our roome bene obedient to euery commandement, if this be to be asked of vs; and he hath put his body & soule twixt this cursed death and vs, that so we
not might

might be discharged. If a man do this or that office for vs when absent, & how kindly we take it, especially if he do it out of his meere good will vnspeaken to of vs? But how should we take this to heart, that Christ hath, when we could not through our gracelessness once aske him, fulfilled all righteousness, which we were to fulfill? We take it as loue in men, if spoken to, they will do small matters often for vs. Againe, he that will beare a blow in our behalfe, be bound
to gien for

for vs in great summes
of moncy , especially he
that will lie by it for our
good : but how much
more are we to acknow-
ledge this grace of
Christ , who hath bene
our surety, payed for our
deliuernace, not siluer or
gold, but his precious
bloud? Againe, this is the
sure anchor of our faith,
our surety hath dischar-
ged all that can be requi-
red at vs. Now a debt in
iustice once payed can-
not againe be deman-
ded. Who then shall lay
anything to our charge?
it is Christ that is dead,
yea

yea risen from the dead
for the iustifying of vs.
He hath once satisfied
all in the behalfe of vs
who belieue; who then
shall be able to demand
ought at vs?

The next thing is,
that Christ alone hath
done and suffered all
things for vs; not Saints,
nor our selues are to be
Sauiours, but the glorie
of this belongeth to that
Name alone : shall dust
and ashes beset to helpe
out the great God in
that he goeth about? Let
the Sunne borrow light
of candels when this
may

may be prooued. Whatsoever mouth - God to saue vs as without himselfe, whatsoever effectually applichth it, all is in Christ. Christ's passion the medicine, Christ's divine power the vertue which worketh all in all. True it is that faith, repentance, thankfull confession are required: but first, not as causes working our salvation, but as meanes without which we come not to this saluation. I am sicke, there is a Physician which healeth such as I am onely; he would

would haue his patients
haue a good perswasion
of him, be thankfull to
him, be sorrie if they
rudely prouoke him.
Now such he with his
medicines(by his art ap-
plying the same) resto-
rath to health. Who
would say, that a mans
going to the Physician,
his sorrow for offending
him, his thankfulness
toward him, do properly
cure him of his disease?
euery thing necessary to
this or that end, is not a
cause of that to which it
concurrath as needfull.
We haue need of meate
and

and drinke that we may serue God, yet meate & drinke are no causes of godlienesse. Secondly, these things needfull are begun in vs, continued, perfected by Christ, the author and finisher of faith and all other graces in vs. Now the Papists do in these two branches derogate from Christ his absolute sauuing of vs. First, that they make man in part to do and endure that which is the medicine healing of him. Secondly, that they make him out of the power of his wil, not
of crea-

created in him when he
is onely regenerate, but
remaining in his corrup-
ted nature, to bring
forth those things which
are necessary to con-
curre, that d saluation
may be applied. Let vs
therefore know that in
Christ we are compleat,
and having such an one
who is able perfectly to
save vs, let vs not looke
any other way to any
creature in heaven or
earth. It is Christ that is
dead, risen, yea that ma-
keth intercession. If the
Prince should undertake
a thing, who would wish
he

he might for his further
securitie haue some
poore subiect ioyned
with him; that which is
perfect is marred by ad-
ding ought vnto it. And
who will say that Christ's
sufferings, righteouesnes,
effectuall application
are any way defective?
Let vs then with the Apostle care to know no-
thing but Christ, and
him crucified. A fist
wheel helpeth nothing,
troubleth not a little; so it fareth with all ad-
miraments of righteou-
nesse and sufferings that
are ioyned with Christ.

in justifying and satisfying
for vs and our
bounes. Said it 5100q
2. **The fourth Principle.**

Q. **B**ut vholou mayest
ellide. **B**ethon belimade
partaker of Christ and his
benefit. **I**llau foffe
solue. **A** man of a conente
and humble spirite, by
faith alone apprehending
and applying Christ with
all his meies unto him
selfe, is iustified before
God, and sanctified. **duon**

This Principle layeth
downe four things, first
what is the qualite of
the person to be saved,
in

in those words, a man of
an humble and broken
spirit. Secondly, the
grace, by which as a
meane he is sauled, or
the grace apprehending
that whereby we are sa-
uled, yiz, faith alone.
Thirdly, the thing ap-
prehended, Christ & his
benefits. Fourthly, the
fruits following vpon
Christ and his benefits
apprehended, our iustifi-
cation and sanctificati-
on. For the first, obserue
that none whose spirit
is not broken with con-
science of sinne, hath be-
nefit by Christ. I came

L 3 not

fluct

not so cal the righteous,
but the sinner; nor such
as thinke themselves iust
enough, but such as
through thy working in
them see their sinnes, to
call these to repentence.
Come to me ye that are
weary and heavy laden.
God commandded that
the Paschall Lambe
should not be eaten but
with bitter herbes; to
teach vs that without
the salad of godly sor-
row and contrition for
sinne, Christ saoureth
not. For looke as man
must be hungry yet he
will care for bread, and
must

must feele himselfe sicke
before he will care for
the Phyſitian; ſo it is
with vs: if our ſoules
ſeele not themſelves
empty of all goodneſſe
and ſicke of ſinne, they
will not care for Christ,
the bread of life, the
Phyſitian of diſtrefled
ſoules. We muſt labour
therefore to be caſt
downe in the ſenſe of
our miſery. Were we
guilty offaults for which
the law of man would
ſeverely puniſh vs, how
would it go neare vs? for
our breach of Gods
lawes we take no care: if

we haue lost little things
on the earth, we gricue;
but to be cast out of
heauen our eternall in-
heriance, this stingeth
vs not. Such is the wor-
king of sin, it is a death
of the soule, which ta-
keth away sense of sick-
nesse, as in the body, the
nigher death & lesser we
feel, & the more dead-
ly the sickness the less
it is perceived. Againe,
it doth like drunken-
nesse take away the spi-
rituall vnderstanding of
our miseries. A drunken
man feeleth no knocks;
so we, the diuell hauing
made

madew vs drunken, seele
not how we are wound-
ed. Secondly, obserue
what we must do to be
saued; Belieue on
Christ: Such as would
be cured of their stings
which by serpents they
had received, must looke
vp to the serpent of
brasse, which God did
set vp: So we that will be
cured of the poison
which the old serpent
hath conveyed into vs,
must looke to Christ
with our eye of faith.
What shall we do that
we may be saued? Be-

L 5 leue

lieue, saith S. Paul. For
as it is not enough that
there is a Physitian
which hath a medicine
readie for this or that
griefe; but the patient
must go to him and take
it: and as it is not e-
nough for vs being hun-
gry, so see and know that
there is bread, but we
must eate it if we will
haue fruit by the one or
other: so in Christ, we
must come to him by
faith, feede vpon him in
our hearts by vnfained
beleefe, before he will
profit vs any thing.
Wherefore let vs not
content

content our selues with
the Papists faith , which
confesseth that there is a
Christ the Sonne of
God, but doth not lay
hold on him as their Sa-
viour. This is an histori-
call faith which letteth
Christ hang in the aire,
doth not bring him to
dwell in the heart. We
must say with *Thomas*,
My Lord, and my God:
With *Paul*, Galat. 2.20.
Who hath loued me, &
giuen himselfe for me.
For plaisters must be
spread on the sore , and
medicines taken, before
the patient can be a-
mended.

mended. Thirdly, obserue that faith onely is it which as an instrument applying Christ doth sauē vs. Nor that faith goeth alone without other vertues, and care of good life; but because no other grace doth lay hold of Christ, as in whom we come to haue forgiuenesse of sin, & life everlasting. (Love indeed claspeſt Christ, yet not ſeeking righteouſneſſe and life by him, but cleauing to him for that which we diſcern him to be vnto vs through faith;) even as the

the eye in the head is not alone without other senses, yet it onely seeth, and no other sense with it. Which doth let vs see what a precious thing this faith is, as Peter calleth it, and why the diuell doth so much labour against it, because this is it alone which ryeth vs vnto Christ our Sauiour, which holdeth him as all in all to vs. Suppose one did hang ouer the sea, clasping a rocke with his hands; he that wished his destruction, need no more then to loose the hold he had with

with his hands ; so it is with vs. Fourthly, marke what it is that faith layeth hold on to saluation, onely Christ dying for vs, & fulfilling all things in our behalfe. This is the onely object, or matter about which faith is occupied, as it is the instrument of iustifying and sauing of vs; and in regard of this that it apprehendeth, it is said onely to saue vs. Faith iustifying doth belieue the story of the Bible, the threatenings of God; yea may vpon some particular word by instinct

instinct or otherwise
coming to vs, worke a
miracle: but it doth not
iustifie, and saue vs, but
onely as it looketh to
Christ, who is the righ-
teousnesse and the sal-
uation of our God; not
as believning other
things. As a reasonable
soule in man doth bring
forth sense and motion,
doth concoct, expell,
doth exercise, animall,
sensitive, and naturall
functions in the body;
yet it is not reasonable
as it doth these things,
but as it conceaeth of
things simple, or other-
wise

wise discourses: and in
this respect onely it is
said to saue vs, because
that it layeth hold on
Christ our Sauiour; so
that the meaning of this,
faith sauyeth vs, is, Christ
apprehended by faith
doth saue vs. Whence
Rom. 3:28. and Act. 3:19.
these phrases are made
equivalent, to be iusti-
fied by Christ, and by
faith, to be healed by the
Name of Christ; and
faith in his Name. As if
one should say, this pot
of money maketh me a
rich man; we would not
think the pot made
him.

him rich, but the treasure in it. So when faith is said to saue, it is not to be meant that the act of believning absolutely considered doth saue vs, but respectiuely in regard of Christ our Sauiour, whom faith holdeth. Wherfore let vs onely hold Christ as besidc whom we lacke nothing fully to saue vs. This maketh the diuell as he laboureth against faith, so he seeketh to corrupt men in restig onely vpon Christ. Hence he teacheth them to trust on their good praycers, ser-

seruing of God, mea-
ning workes; and in the
popish Church many o-
ther things, the Church
treasury, the intercession
of Saints, humane satis-
factions, indulgences,
workes; that thus he
might bring them, while
they catch at a shadow
of righteousness, so let fall
the true righteousness;
as Æsops dog making to
the shadow of meat he
saw in the water, let fall
that which he had in his
mouth. Christ and these
will not stand together;
so much as we lay hold
on these, so much we let

go our hold on Christ.
Lastly, note what bene-
fit we haue being in
Christ; we haue righte-
ouerie and life eter-
nall. We by Adam, first
stand guilty of sinne: se-
condly, of everlasting
death. Now Christ ha-
ving bene made a sacri-
fice for sinne, that is, for
the taking away of sin,
and pacifying of God
his Father, doth not one-
ly obtaine forgiuenesse
of sinne for vs that are
his, but the grace of a-
doption and free dona-
tion of life everlasting.
Hence it is, that as by

ge-

generation and coming
of Adam we partake in
sinne and death; so by
regeneration, being set
into Christ, we are made
partakers of righteousness,
and life from him.
And look as a griffe par-
taketh in the sap which
the stocke containeth,
or as a member coupled
vnto the head, commu-
nicateth in the sens and
motion which is thence
derived: so we by faith
set into Christ, haue his
righteousnesse conuayed
vnto vs, God imputing
it to vs as ours; and life
likewise conuayed from
him

him vth the v voluntarie of
isay or sanguini or hodie so
Ob. But then we are
saued and made righte-
ous with anothers righ-
teousnesse, as if any can
be made wise with ano-
thers wisdom. *Answer.*
Christs is not anothers,
but afterne a fift ours
when we by faith are
made one with him. Se-
condly, how was Adams
sinne made our sinne?
Thirdly, if the Pope be
pleased, he may in his in-
dulgences impute the
sufferings & righteousness
of other men, to
such as never knew them
shall

shall it then be vnlawfull
for God to impute to vs
the righteousnesse of his
Sonne? And it is to be
noted that he saith : we
are iustified, that is, haue
in Christ forgiuenesse of
sinne; and are sanctified,
that is, haue the life of
glorie begun in vs. For
grace is the beginning
of eternall life , accor-
ding to those sayings:
To such as are in Christ
there is no condemna-
tion: &c, VWho so select-
eth hath ouerlasting
life: whom he hath iusti-
fied those also he hath
glorified; by faith their
hearts

hearts were unpurified. For looke as not onely Adams fault in eating the forbidden fruite was imputed to vs, but his corruption which was in his nature, being the death of the soule, was also propagated to his posterity: so nor only Christis obedience to the cursed death, is reckoned as if we had borne it, but the glorious life which resteth in him as a roote of it, is conueyed to vs. We see then what wonderfull benefits we have being in Christ. If we had faulted against some great

great man, we would count it no small benefit to haue it released & freely forgiuen vs. Againe, to be recovered vnto bodily life out of some great dangerous sicknesse, is no small mercie; what blessednesse then is this, to be let free from all our offences against God, and of dead men in soule, to be made aliuе to God?

Secondly, if any thirst after these things, whither must they goe vuen to this fountaine. Thirdly marke, that the pardon of sin never goeth to

to a man, but that cleansing of his nature and sanctifying of him goeth with it also. A counterpoysone coming to the heart, poysone is expelled. So Christ and Belial will not dwell together in one person.

The first Principle.

Q. VVHat are the
ordinarie or
vsuall meanes for obtai-
ning of faith?

Answ. Faith cometh
only by the preaching of
the word, and increaseth
daily by it: as also by the

M ad-

Continued

administration of the Sacraments and prayer.

This answer layeth downe two things, first, the meane or instrument both of begetting, and increasing faith, viz. the word preached. Secondly, the meanes which serue only to the further increasing, not to the first begetting of it, viz. the Sacraments and prayer. For the first, we may note hence that true faith is bred in vs by the hearing of the word, and nourished by the same. Rom. 10. How can we beleue without hearing?

hearing? so the Gospell
is the powersfull instru-
ment of God to salua-
tion, from faith to faith,
I commend you to the
word which is able to
build you vp. For faith
is the credit and assent
which we giue to mat-
ters: now how can we
giue credit to any thing
we never heard of? A-
gaine, as we cānot heare
what is done in France
till some messenger do
bring vs word of it;
so wee cannot heare
what Gods pleasure in
heauen is toward vs, till
he dispatcheth his mes-
sengers

M 2 sengers

sengers vnto vs. The same word doth after increase faith in vs: for if we beleue an honest man so much the more, because he often goeth ouer, which affirmeth this or that to vs; how much more must we be strengthened to heare God reiterating his testification of this or that which he formerly had spoken? Euen as in the naturall birth, the same bloud of the mother whereof as a seede it is framed, the same I say, is after her deliuery by benefit of the kernels in
the

the breast turned into milke, wherewith the babe is nourished: so this word is both the seed which breedeth, & the sincere milke of the Gospell which feedeth faith in vs. Yet we must not thinke that this word we preach is the principall worker of faith, for it is but an external instrument which God vseth; which as it cānot worke faith without God, so God will not worke faith without it; It hath pleased God by the foolishnesse of preaching to saue his:

M 3 other-

otherwise. Eph. 1. The same power which raised vp Iesus from the dead, is it which bringeth vs to beleue. If one were borne without an hand, none could set a naturall hand on such a body, but the power which createth and maketh a body; so much lesse can any power but the Lords, create this grace in the soule which is as an hand that reacheth into heauen. The vse of this, is, first to examine our faith in this point, by what meanes we found it wrought in
1310 8 M our

our hearts, & by what
meane it is preserued &
increased in vs. If it be a
true faith, which word
preached did beget it, &
it feeleth it selfe to grow
in strength by meane of
the same word. When
as many that say they
belleeue, they never
found any vse of the
word to begin their
faith; for they cannot re-
member they say, that e-
uer since yeares of rea-
son, they were without
a good beleefe to God-
ward; neither do they
feeke any need of the
word to grow by; the
M 4 leſſe

lesse they haue of it, it is
the better with the; such
mens faith is a diuel-
lish delusion. Contrari-
wise, if we haue come to
our faith by hearing, &
find that the word is ef-
fectuall in vs to the aug-
menting of it in vs; in all
this, it is with vs as it is
with true beleeuers. Se-
condly, we see how
needfull the word prea-
ched is for vs; no word,
no faith; no faith, no sal-
uation. This maketh the
diuell so malicious to
perfwade the contempt
of it, or at least to beare
vs in hand that it is not
so

so necessary. What were
none saued that had not
Preachers? may we not
reade, & pray at home,
and serue God without
this? who are worser then
many that gad after
it? What can they tell
thee more then thou
knowest? They speake
great things of it, but
what doſt thou feele? He
knoweth that if he can
keepe vs from attending
on the Word, we ſhall
neuer be brought to
faith, and ſo neuer haue
benefit by Christ Ieſus.
Wherfore let vs come
within this net; and if

M 5 we

we be already borne to God, let vs like new borne babes crie after this milke that we may grow by it. Secondly, note that by the Sacra-ments our faith is con-firmed in vs. For euen as men do further secure those they deale with, by putting to their seale vnto their couenants; so God, willing to giue vs full assurance, hath not contented himselfe to make a will paneld by word onely, but hath written it, yea hath by oath confirmed it by the witnesse of his Spirit. Fi-nally,

nally, hath put to his
seale, that nothing
might be wanting which
might the better secure
vs; and all this is not to
make his word more
sure in it selfe, but to
make it more sure in our
perswasion. This is the
yse of Sacraments; for
the Scripture calleth them
the Couenant, signes of
the Couenant, signes &
seales of the righteouse-
nesse of faith: and there-
fore signes confirming
the weakenesse of our
beleefe, ratifying Gods
couenants with vs; not
distinguishing onely fro-

vn-

ad

vnbeleeuers (which is Anabaptistic) nor yet instruments infusing the first grace into vs ; for *Abraham* the father of all the faithfull, now being a beleeuuer, receiuued circumcision : so *Cornelius* now an approoued beleeuuer, was baptized ; and we neuer find the fruite of our Baptisme or the Lords supper, till we be taught to beleue. This then should teach vs both to acknowledge Gods great grace toward vs , that thus condescendeth to our infirmitie. If a man of worth be

be not beleueed on his word, especially if he giue a deed of his hand, he will snuffe at it, not take it well; but our God who cannot lie, dealeth otherwise. As also we must reioyce to come vnto these Sacraments: should we come to haue the seale passed of some great earthly matter made ouer to vs, how would we reioyce? shall we not be glad when we come to haue the seales which assure to vs pardon of all our finnes, and life euerlasting? Thirdly, we must hence giue glorie

rieto God, in belieuing
him without all doub-
tings and vncertaintie,
which popish religion
perswadeth. If an honest
man should giue vs his
word, deed, oath, before
witnesse should seale
this or that; would we
not be ashamed to be
incredulous? Much
more shamefull it is to
distrust the liuing God.
Lastly marke, faith is
increased by prayer, not
begotten, for we cannot
pray to him on whom
we haue not belieued;
it is the first fruit that
faith bringeth. When
babes

babes are borne, they say they crie presently; but when by faith once the babe of the new creature is borne in vs, it presently crieth, Lord helpe my vnbeleefe; I beleue Lord, Lord increase my faith. And as children haue no more compendious way to get any thing then to beg it at their parents, no more haue we then to beg at our God; who, if parents sinfull giue good things to their children that aske them, will much more giue vs his Spirit that desire it.

Let

Let vs then beg increase
of this and all other graces. Spare to speake, and
spare to speed; open thy
mouth wide, and God
will fill it.

The sixt Principle.

Q. **VV**hat is the
estate of all
men after death?

A. All men shall arise
againe with their owne
bodies, to the last iudge-
ment; which being ended,
the godly shall possesse the
kingdome of heauen: but
unbelieuers and repro-
bates shall be in hell, tor-
mented

mented with the diuell &
his Angels for euer.

Having thus inclu-
sively laid downe our
state by nature, and ex-
pressly handled our
estate present by grace,
he now vnfoldeth what
shall be the future estate
of man in glorie, or end-
lesse torment. In the an-
swer three things are
laid downe as matters
to be beleueed; first, the
generall resurrection of
vs all; secondly, the end
to which we are raised,
that we may come to
judgement: thirdly, the
things which shall fol-
low

low vpon iudgement:
viz. the execution of
Christs sentence, both
touching the blessednes
of the faithfull, and the
cursed damnation of
the wicked. For the first
marke this, what we are
to perswade our selues
of our bodies and the
bodies of all other, viz.
that they shall at length
be raised vp. This resur-
rection of the body, and
of euery mans own pro-
per body to himselfe, is
a pointe of beliefe
grounded in the Scrip-
ture, and power of God,
which can subdue all
wol
things

things to it selfe. Yet
sounder reason may
make it probable : for as
the seede sowne doth
not so corrupt that it
should come to no-
thing, but that a new
body may be ingen-
dred; so our bodies do
not returne to dust, that
so they might vanish to
nothing , but that so in
their time they might
through Gods power
spring vp into immor-
tall, and strong bodies.
And why is it not as cre-
dible to think that God
can bring againe all
those bodies that haue
bene,

bene, as to be perswaded
that he can create new
generations of bodies
that never yet had be-
ing? for, that this should
be, which sometime
hath bene, is not more
maruellous then that
such a thing should be,
which never yet had be-
ing in the nature of
things. He that should
see a little portion of
seede in a glasse, and
should see the portrai-
ture of a perfect man,
(say he had never seene
the procreation of man-
kind) he would as hard-
ly beleue that euer such
seede,

seede should become such a creature , as that dust should be raised vp , had he no more seene the one then the other . But God hath spoken it , and his power can subdue all things to it selfe ; and these two are the props of our beleefe in this point . Now though all shall be raised vp , yet in diuers manner , to diuers ends ; these by Christ as a head bringing salvation , those by him as a judge of all flesh : these to glory , those other to shame . For as for the wicked it were

were better for them if they did not rise ; as Christ saith , it was better for *Iudas* he had never bene.

The vse of this is comfortable to the godly , they die not to be held for euer vnder it , but to rise more glorious . Who doth not endure to haue an old house pulled downe , that may haue a new built vp in the roome ? Who taketh it grieuously to lie downe to sleepe , that knoweth he shall rise againe in the morning ? Yea this is true , if wee could

could be as sure of this our rising, as we are of the other. *Answ.* Why should we doubt? God hath said it, who gaue being to all things out of nothing, and can much more make vs this or that, being somthing. Againe, reason doth demonstrate it as being not absurd. Finally, thou hast in thy selfe alreadie the first resurrection of thy soule from death in sinne, which is greater; wilt thou not then beeleeue, that he whom thou hast found able to raise thy soule frō death in

in sinne , is able to raise
vp thy body likewise ?
And it is terrible to the
wicked if were well with
them if death coming
there were an end. Nay
the body must rise, that
as it was partaker with
the soule in sinning, so it
may be partaker with it
in judgement.

The second thing is
the end to which all are
raised, to judgment. Ob-
serue then , that euery
one shall come before
Iesus Christ the great
God to judgment. Earth-
ly Princes haue their Ju-
stices riding their cir-
cuits,

cuits, and in fit times
judging all causes, and
persons subiect to iudg-
ment. So God hath his
Christ, to whom he hath
committed all judge-
ment, who shall come
gloriously from heauen
in his time, and iudge all
flesh righteously. And
needs it must be, for here
in this life is not seene,
the punishment of wic-
kednesse, nor the reward
of vertue. Now if a King
in his common wealth
cannot iustly suffer sin
vnpunished, nor vertue
without encouragemet,
how much lesse shall the

N iust

iust God let the wicked
carry it away for euer, &
the godly vnrewarded?
shall not the iust Judge
of all the world set all at
right in his time? But
the Scripture saith, that
he that beleeueth shall
not come into iudgement, Ioh.5. and that he
who beleuueth not, is al-
ready condemned. *Ans.*
The righteous shall not
come into judgment of
condemnation, but he
shall appeare to be for-
mally and publikely ab-
solved. The wicked is al-
ready iudged and con-
demned by the word, in
his

his cōscience, *Sententia
Iudicis interrogatoria*,
not *definitiva*. The word
iudgeth him, his consci-
ence condemneth him,
but the definitive sen-
tence is not solemnly
pronounced. This then
is to be thought on, that
God will haue all
brought to iudgement,
yea he shall reckon with
malefactors to the least
idle word. As malefa-
ctors are brought out of
darksome prisons, so
shall the bodies & soules
of wicked ones be
drawne forth of the pri-
sons of hell & the graue,

N . 2 to

to receiue their doome.
This not thought vpon,
men are bold to commit
wickednesse, as we say,
the theefe wots not the
hemp groweth when he
stealeth. Many thinke, let
them haue but this day,
they will make shift
good enough; but the
more thou presumest,
the more shalt thou be
confounded; the lighter
thou settest by it, thou
shalt feele it the more
vnsupportable. We are
afraid to fall into ſy lapse,
to do any thing amifle
which we are ſure to an-
ſwer before our betters,
if

if we do it: how is it then
that we are not afraid, to
do any thing, though we
must answer it before
God? This is cōfortable
to the godly , that they
haue yet an appeale ly-
ing to a higher iudge-
mēt then vpon the earth.

The last thing follow-
eth, the glory of the be-
leeuing, the eternal dam-
nation of the vnbelee-
uers. When sentence is
once passed in earthly
affaires, forthwith there
are inferiour officers ,
which see execution ac-
cordingly: so when this
great God hath passed

his sentence, he hath good and euill Angels which shall be executors vnto him. First, the godly shall enter their eternall life, and be made partakers with Christ in his glory: for, this is part of their dignity, y they should as benchers sitting with Christ, applaudē his most righteous iudgement on wicked ones, who haue not beleeuēd, nor obeyed the Gospell; and so after a sort judge the world with Christ. Know ye not that the Saints shall iudge the world? Now their

their eternall life is a thing we beleue. I beleue life euerlasting; for if a man do out of his bounty giue often to some seruitor that hath done him the better seruice, a free hold to him and his heires after him for euer, and so (if the world could be supposed to continue, and his name not to grow extinct,) an euerlasting reward; how much more doth it agree with Gods bountie to recompence the momentany seruices of his children, with giuing them this euerlasting

N 4 in-

inheritance, which out
of his fatherly loue he
before worlds prepared
for them? Here then is
matter of ioy, the best
dish is to come, our life
is yet hid; we liue now
as a tree in winter, whose
life is hid at the roote of
it, so is ours with God in
Christ, the roote of vs:
but when the Spring of
our resurrection cometh,
it shall be manifested.

Finally, marke what is
the end of wicked ones,
eternall damnation with
the diuell and his An-
gels. I shewed in the end
of the second question,
how

how it is meete that momentany wicked ones should haue euerlasting punishment; for it is against an infinite and eternall maiestie: & kings may iustly punish with perpetuall imprisonment, which a man should euer endure, could he be supposed to live alwaies. What paine shall here be, when the paine of one tooth may be so great as seemeth vnsupportable; what shall it be when euery part shal be filled with such horrible griefe as neuer entered into the heart of
N 5 man?

man? To see one diuell often, is so fearefull that it exanimateth those that behold it; what shal be this horror, when the soule and body shall liue in one mansion with the diuell and all his Angels, and be tormented by them for euer, for euer, while God is God, no hope of redemption. To be put by little things and misse our marke in this or that earthly hope, how doth it grieue vs? but to be put by the joyes of heauen, the blessed fellowship of God, his Angels, the righte-

righteous, how shall this
sting vs? When after-
thought, of hauing o-
uershot our selues in lit-
tle matters , doth go so
neare vs, that we are in a
hell for the time; what
shall it be when this
thought shall vexe vs, to
thinke of our follies in
reie&tting, and not regard-
ing eternall blessed-
nesse when it was offe-
red vs? The Lord there-
fore keepe vs from sin;
it is sweet, but the sawce
is sowre , this last dish
will marre the feast: a
wofull shot will come in
for vs , who learne not
to

to know God, our mi-
serable estates, and with
sorrowfull hearts to flee
to his mercies in Iesus
Christ.

FINIS.

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B.
i.



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William M.

1812

